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JUN 25 1987

Widow seeks to understand Central American needs

Bert Witvoet

MILLGROVE, Ont. — The roots of poverty go deep in both Mexico and Nicaragua, says Marti Van Hoeve, who recently returned from a visit to both countries. The 61-year-old widow was the only Canadian representative in a group of 20 Reformed Church of America (RCA) members who wanted to see for themselves what the reasons for poverty are in Central America and how helpful foreign aid is.

Marti Van Hoeve was asked by *Pioneer* Editor Rev. Cor G. Bons to represent the Canadian synod of the RCA in a group that comprised a member of every other RCA synod in the United States as well as the Hispanic and Black councils. Since Marti is still reaping the benefits of being part of the Van Hoeve's construction company which her husband founded, she was able to finance her own trip.

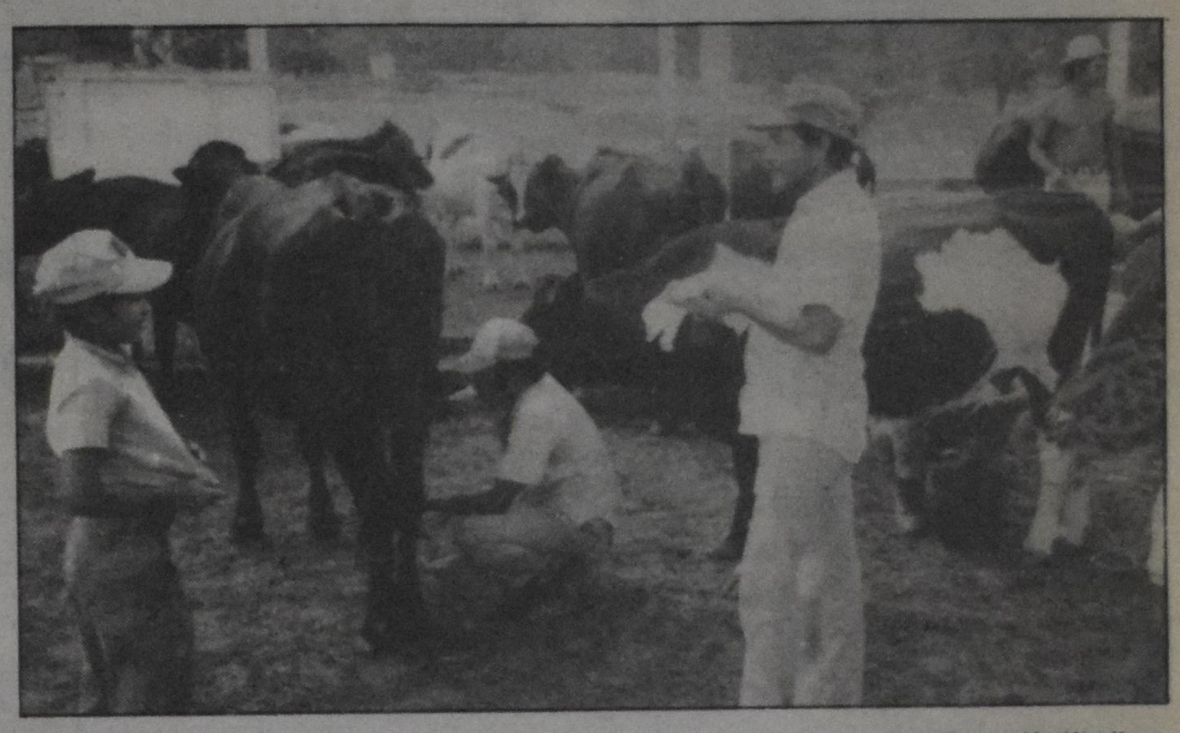

Photo: Courtesy Marti Van Hoeve

Young workers on a model dairy farm in Nicaragua have enthusiasm against great odds.

Mexican poverty deep-seated

The group stayed five days in Mexico, where, among other sites, they visited a squatter's village (with shacks made from cardboard and corrugated steel), an Indian village, a base community and a national Presbyterian church.

"The poverty strikes you hard," says Van Hoeve. There is a lot of unemployment. The husband of a family we talked to could only work a few hours a day transporting vegetables." The group was told that the national debt is the greatest problem hanging over the Mexican economy. Inflation runs very high.

Marti was impressed with the base community she visited. From five to 10 committed Christians live in houses situated in the barrios and hold Bible studies, teach people how to write, do community projects, help the sick and provide transportation.

Some of these base communities are quite Marxist, Van Hoeve found. "It's liberation theology put into practise." But it's hard not to be political about poverty in Mexico, she discovered. The Mexican Revolution of 1919 has outlived itself. Democracy joke in a system where one party always wins.

Continued on page 4 ...

Thinkbit

The grass may be greener on the other side, but it is just as hard to mow.

Niagara Scene, May 1983

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Aid to Nicaragua will continue

Marguerite Witvoet

GRAND RAPIDS, MI — The 1987 Synod of the Christian Reformed Church of North America upheld its policy to send aid to Nicaragua. An overture by Classis B.C. Northwest to ask the Christian Reformed World Relief Committee (CRWRC) to discontinue aid to CEPAD in Nicaragua was not accepted by synod.

CEPAD is a protestant evangelical committee for relief and development in Central America. The overture had stated that CEPAD appeared to be a tool of the Sandinista government, that CRWRC had inadequate control over how the money given to CEPAD was spent and that CEPAD had not given adequate account of its expenditures.

Synod rejected this overture, saying that both the CRC in Nicaragua and the Central-America Regional Council (representing both Christian Reformed World Missions and CRWRC) encourage continuing support for CEPAD. Further, CEPAD has always kept accurate financial records which are open to CRWRC for review at any time.

Synod also affirmed that the reason CEPAD maintains regular contact with the Nicaraguan government is to stand up for the rights of churches and Christians in Nicaragua. One delegate from Wisconsin said that CEPAD has united Christians in Nicaragua.

In a separate motion, synod approved a request to "call the people of our denomination to pray for peace in Nicaragua and the Central-American countries; and to respectfully urge the governments of the United States and Canada to help mediate a peaceful solution to the Nicaraguan conflict."

Women issue undercurrent at CRC Synod

Photo: Edwin de Jong, courtesy *The Banner*

The Christian Reformed Church Synod of 1987 was the first synod ever to be addressed by a woman. The honour went to Laura Smit, a graduate from Calvin Seminary who had been refused application for candidacy in the CRC. The church allows only women deacons.

But Smit's appearance was not the only time the CRC Synod was confronted with the issue of women in church office. That issue surfaced in many other topics and discussions, including the role of deacons, delegating deacons to major assemblies and a renewed debate on headship.

For a full report on this synod, see pp. 9-12.

Evangelicals discuss Christian scholarship

Robert VanderVennen

WHEATON, Illinois — The struggle of religious spirits for the minds and hearts of our professors and students at colleges and universities continues at high intensity. A four-day conference at Wheaton College with 260 evangelical Christian scholars confirmed this.

The conference was called so that professors in various fields of study could talk about the current ideas of leading secular academic thinkers, so they could assess the state of Christian scholarship in the various fields, and so they could suggest strategies for Christian scholarship in the future. The meeting was held June 3-6 under the joint sponsorship of the Institute for Advanced Christian Studies and the Institute for the Study of American Evangelicals.

Education is religiously loaded

It became clear through speaker after speaker, in all the different fields, that going to school is not just a matter of getting as much information in your head as you can. Basic to all learning is an understanding of such matters as what a human person is, what is rational understanding, and what methods are suitable for discovering new insights. It is widely accepted today that all these questions are religiously loaded.

It is also clear that most academic and scientific fields are in a state of crisis, if not chaos. The central frameworks of understanding have crumbled, a result of the bankruptcy of secular humanism. In most fields the leading scholars are arguing with each other over what they should be doing and how they should understand the material of their field. That does not mean that they are now ripe for Christian understanding, though there is more openness now in most fields than there used to be. That openness makes a meeting about Christian academic strategy very important at this time.

The prophetic challenge

George Marsden, now at Duke University after 20 years of teaching at Calvin College, said, "The leadership of evangelical Christian scholarship is

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Editorial

We're part of this Kanata of kanatas

July 1 is Canada Day. It's a day that allows us to reflect briefly on what it means to be a nation together.

Canada is such a young nation that one does not have to go back far into time to trace its beginnings as a political entity. In 1876, with the passing of the British North America Act, Canada came into being as a federation of Upper Canada (Canada West), Lower Canada (Canada East), New Brunswick and Nova Scotia. That's only 111 years ago!

Canada was called a dominion, in preference to kingdom. Sir Leonard Tilley suggested the term "dominion," borrowing it from Psalm 72: "He shall have dominion also from sea to sea." The "He" is God, of course.

In 1921 Canada adopted its own coat of arms with the motto "A mari usque ad mare" (from sea to sea), again from Psalm 72, referring to God first of all, not merely to the geographical expanse of Canada.

In 1947 Canadian citizenship was created. Up to that time all inhabitants of Canada were British citizens. That is only 40 years ago! In honour of this anniversary, 40 men and women will be sworn in as new citizens in an Ottawa ceremony attended by Governor General Jeanne Sauve, Prime Minister Brian Mulroney and Secretary of State David Crombie. In all, 26 nationalities will be represented in the group of 40. What a cultural mosaic Canada has become!

In 1964 our country acquired its own flag, the Maple Leaf forever! In 1980 we got a national anthem that we had been singing for years, except that the words became a little less repetitive.

In 1982 our constitution was patriated and included a charter of rights and freedoms. Only a month ago Quebec finally signed the Charter! This charter will be amended in coming years when, it is hoped, the native peoples will sign their agreement.

It's exciting to be part of such a recent venture. Even those of us who call themselves immigrants can feel part of the fabric that makes up Canada. We were here when Canada took on many of the qualities that characterize an independent nation.

The word "Canada" comes from the Huron-Iroquois word "Kanata" which means village or community. We should be glad that our country has a native name. That is how it should be. And what a beautiful name it is! We are a Kanata of kanatas (according to the Meech Lake agreement) — a community of communities, in which God has dominion from sea to sea. May we be faithful to the rich promises that are contained in these designations.

And may God keep our land glorious and free.

BW

Spread hope — it's going out of style

When you're not a recent convert, when you haven't been wallowing in a host of obnoxious sins for a season only to find yourself suddenly scrubbed spanking clean at 11 minutes after eight p.m. on July 5, 1986, you tend to take your highly favourable state of redemption for granted. That came home to me again in a recent talk I had with a young person.

The young man I was talking to thinks of himself as a Christian but he lacks the excitement of what that means. He said he was confused by the fact that there are so many different opinions among Christians. He wondered whether anything that Christians said about themselves was really true. For example, why should we believe that the Lord brought them healing or financial aid? How can they prove that the Lord intervened on their behalf? It probably would have happened anyway.

As he was talking, it struck me that, of all people, I am made aware on a daily basis that people have different views. Letters to the editor make that clear, and I can almost predict that certain editorials I write will please some and displease others. I can even put names and faces to these "some" and "others." Yet, I am not very much bothered by this. It does not shake my faith in Christians.

I know that this difference between the young man and myself has to do with the number of years that separate us. It has to do with the fact that I have learned not to take people too seriously and yet take them seriously enough. But above all, I have enjoyed so much fellowship with others as we serve and worship the Lord that I cannot be cynical about people.

I shared this with the young man. I told him that, as a result of my good experiences, lack of unity was not a debilitating factor for me. I said that I felt very positive about life and had a deep inner peace because of my personal and our communal walk with the Lord.

Joy is contagious

As I was talking, I realized that I might have shared this fact with the young man at an earlier time. I take my good experiences too much for granted. In a time when young people are often discouraged, see little hope or purpose in life, those of us who are frequently visited by the Spirit of encouragement and purpose ought to talk occasionally about that with others. Make others jealous of this inner peace, why not? Above all, make them believe that their state of mind is not inevitable.

I said we ought to talk "occasionally" about that. Actions speak louder than words. If young people are discouraged by what they see, it has a lot to do with their ability to read between our deeds. And heaven forbid that we should bore them with our testimony. Besides, I don't know how that is with others, but if I talk too much about something personal like that, it soon loses its meaning for me. The situation has to be right, has to almost dictate the need for a testimony. I think of the Pauline suggestion that we must always be ready to give an account of the hope that is within us when others ask for it. I like that idea of being ready, while not jumping the witness gun.

As adults we have to express our lust for life in very concrete ways. One important way to do that is, instead of being critical of others, show appreciation. Nothing is more infectious for young people than a positive, upbuilding kind of socializing. Our whole life should be a conversion story. Our young people too need to be visited by the Spirit who puts a sparkle in people's eyes.

BW

"Life is too short to be little."

Benjamin Disraeli

Letters

Brainwashed by Gadhafi

It was a shock to learn that three well-educated men like Witvoet, Timmerman and Bylsma were brainwashed in less than a week, while joining the Libyans in a commemoration of the first anniversary of the bombing by American warplanes.

It is frightening, to say the least, that Mr. Witvoet as editor of *Calvinist Contact* has so soon forgotten the past of Gadhafi and his blasphemy against the U.S.A.

Did you get lured in to side with Gadhafi because he paid $3,000 to each delegate, including you, Mr. Witvoet?

How gullible you can be!!!

Mr. and Mrs. Walter Smith,
Chemainus, British Columbia

Reply:

I am not surprised that some readers are thinking that I perhaps sold out to Gadhafi because he paid my way. One person told me that Gadhafi really got his money's worth from me; another, that it was sad to see how a $3,000 vacation influenced my mind. Mr. and Mrs. Smith's letter confirms that the trend continues.

These comments sting a little, because if there is one thing I treasure more than almost anything else in my work as editor, it is my integrity.

At the same time, I was aware at the time when I accepted the offer of a free trip that I would be laying myself bare to the accusation of being bought. Would that ***Calvinist Contact*** *could afford to send me on those kind of trips at our own expense. But it can't. So, occasionally we make use of freebies. But we do not accept freebies with strings attached.*

The trip to Libya had no strings attached at all. I was free to report as I saw fit. One might argue that there may have been a feeling of obligation which a benefactor can leave with the recipient of a gift. Yes, that's possible. Life is full of those kind of subtle pressures.

As an editor, I feel the pressure of the community which subscribes to our paper. Shall I submit to the feeling that I should not displease those who pay for the paper and ultimately for my salary? What about the institutions that advertise in our paper. Dare I critique some of their actions?

You see, trip or no trip to Libya, I have to make daily choices that involve my integrity. Only the Lord, who can peer into the farthest recesses of my heart, knows to what extent I have compromised or preserved my integrity. Since the human heart is clever in its ability to deceive itself, I have only a partial knowledge of my own integrity. I know that it too stands in need of blood cleansing.

Were we brainwashed in Libya? No more than we are brainwashed in Canada as we read the daily newspapers and listen to the news. What are the sources of information that make readers say that the observations of fellow Christians are slanted and misguided? The observations of unbelieving western journalists? I have noticed that fellow Christians who visit Central America run up against similar walls of distrust put up by fellow Christians who would rather believe Knolton Nash.

Our reports are not the final word on Libya. But perhaps they serve to alert the reader to the fact that there may be more to a story than we are told. My editorial on Gadhafi was not a final evaluation of the man. It only wanted to bring in some information that the western press routinely screens out. But apparently some readers don't like that. They prefer the sensationalism of the black and white hero/villain kind of reporting that most dailies engage in.

Did you say, "blasphemy against the U.S.A.?" I thought that one could only blaspheme against God. Or has the U.S.A. become our god?

Editor

Schuller the wrong choice for Reformation Day rally

I would like to comment on your report "Reformation Day planners think big." (C.C., June 5, 1987)

To say the least, I was very disappointed to read that "well-known Crystal Cathedral preacher Robert Schuller" had been invited to lead the Reformation Day service in the Roy Thomson Hall in Toronto. I sympathize with the objections voiced by the Rev. Simon Wolfert of Grace CRC, Scarborough, who "does not think that Schuller is representative of the best that the Reformed tradition has to offer."

If Rev. Bill Geerts says that "according to him, there is much more to Schuller than people realize" and if "he hopes to devote an article in a future issue of *Link* (the periodical of Classis Toronto) to Schuller and his 'Hour of Power' television program," then I believe it is time that someone states reasons why as a denomination we should move *away* from the message and methods of Robert Schuller's teaching.

Bypassing sins

In support of my objections I would point to the proliferation of his teaching on success and self-esteem, which grossly overshadows the root problem of our human predicament, which according to the gospel is *sin*.

I would here like to refer to the closing paragraphs of an article in *Christianity Today* called: "A Theologian looks at Schuller," by Dr. K.S. Kantzer.

"The preaching of our Lord sets a model in proper balance .... While he never seeks to humiliate the seeking sinner, neither does he avoid the sin question. Human sin and the need for repentance are recurring themes throughout his ministry .... To the adulterous woman, in all tenderness, he has only this message: "Neither do I condemn you; go and sin no more." Some evangelicals see only, "go and sin no more." Robert Schuller sees only "neither do I condemn you." Our Lord says both.

Robert Schuller is evidently reacting against a radical perversion of the doctrine of total depravity, which reaction, if not accepted, *can* be understood. It is possible for Christians to always lament their sinful state, thereby dishonouring our Lord's mighty work on the cross, which found its culmination in His resurrection.

Of course, we do greatly rejoice in this resurrection, while experiencing that the healing of our broken sense of self-worth is rooted not in self, but in His mighty power, by which He leads us on toward a daily Christ-centred overcoming of self.

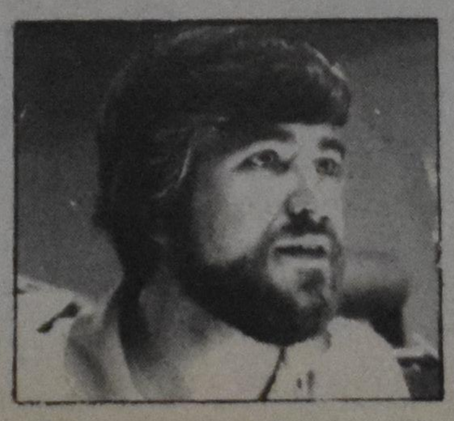
Unacceptable methodologies

From the following references to various statements by Robert Schuller, some of which are quoted in a book called *The Seduction of Christianity — Spiritual discernment in the last days* by Dave Hunt and T.A. McMahon, it will be very clear that Schuller promotes ideas that are directly opposed to the scriptural call for Christian humility and the biblical message of the total depravity of the human being outside of Christ. It will also expose the very dangerous and deceptive way in which he introduces and promotes modern man's "science of the mind" and advocates its methodologies and practices which for a child of God are totally unacceptable.

Ref. 1: Robert Schuller, *Living Positively One Day at a Time* (Revell,

Continued on page 5 ...

JUST A MOMENT/HERMAN PRAAMSMA



"No pleasure endures unseasoned by variety."
(Publilius Syrus, *circa* 42 B.C., Maxim 406)

What a wonderful variety exists in our world! There are not two snowflakes that are alike, and everyone has his or her own fingerprints. Already Sir Thomas Browne remarked back in the 1640s, "It is a common wonder of all men, how among so many millions of faces there should be none alike."

What is true of creation is equally true of experience. What a wonderful variety of possibilities exists everywhere! There are so many ways to enjoy food, you can hardly list them all: Chinese, Japanese, Indonesian, German, Mexican and many, many more cuisines. There are so many books and plays and concerts to keep our minds alert and entertained. So many different people to relate to as well. And then there are sights to be seen, trips to be made.

It is no wonder that so many people through the ages have said consistently the same thing: variety is the spice of life. Old Publilius Syrus said it long ago. Benjamin Disraeli expressed it this way: "Variety is the mother of enjoyment." And wasn't it Shakespeare who had someone say of Cleopatra, "... custom cannot stale her infinite variety ...."?

Indeed, how sad it is to see a person who is stuck in a repeating pattern. Always trudging down the same old path. Never change, never excitement. Never the thrill of discovering a new side to yourself, of discovering new vistas, new possibilities. Some people mistake staleness for security and lack of change for steadfastness. When life becomes totally predictable, it has also become utterly boring.

The Lord made us adaptable. People who can grow and change and thrive in the process. As a matter of fact, if that were not true, I think the gospel would not have gotten very far. If Paul would have said, "Hey! I only like Jewish cooking, and I've never been on a boat and I'm not going to start now — as a matter of fact, if people don't do things the way I've been used to all my life, I don't want to have anything to do with them."

But it became Pentecost, and Paul became a Jew to the Jews, a Greek to the Greeks and a Roman to the Romans. For those under the law Paul became as one under the law, and for those outside the law he became as one outside the law. "I have become all things to all men," he writes in 1 Cor. 9.

There is only one thing that endures unchanged forever, and that is God Himself and His Word of promise. God, who constantly thrills us and challenges us with the infinite possibilities that surround us to be enjoyed and explored as His children.

Herman Praamsma is pastor of the Fellowship Christian Reformed Church in Rexdale, Ontario.

Pontius' Puddle

WHAT'S PLAYING ON THE TUBE?
SAME JUNK-- SEX, DRUGS, GREED, HOSTILE TAKEOVER ATTEMPTS, DEATH THREATS, LAWSUITS, AND POLITICAL GAMBITS...
SIGH. GOOD THING WE HAVE A CHOICE BETWEEN CHRISTIAN AND SECULAR TV.
I AGREE. LET'S SWITCH TO A SECULAR SHOW.

News

Evangelicals discuss Christian scholarship

... continued from page 1.

largely American and British, and disproportionately Reformed. Most previous scholarship has dried up or been secularized." He told the group that establishing the credibility of our worldview in today's world is an important Christian witness. James Packer of Regent College picked up on this when he spoke of the need for Christian scholars to "present a prophetic challenge to our secular society."

Alvin Plantinga, now in a prestigious professorship at Notre Dame University after teaching at Calvin for many years, said that "Philosophy is an expression of religious commitment." He said that much scholarship today can be classed as "creative anti-realism," which he illustrated in the philosophy of people like Richard Rorty, and which was further demonstrated by later speakers for the arts and literature, including Nicholas Wolterstorff.

Tensions in the social sciences

James Skillen of Americans for Public Justice called for teamwork to discover the meaning of "political," and for a structural analysis of what the state is, but others said they could see nothing distinctively Christian in such study, although there is no general agreement on whether politics is the study of power, or of a government's allocation of values, or something else.

The university professors who spoke about sociology and economics were sharply criticized for not being radical enough in their proposals for new Christian study, for being too content with the status quo. Clifford Christians of the

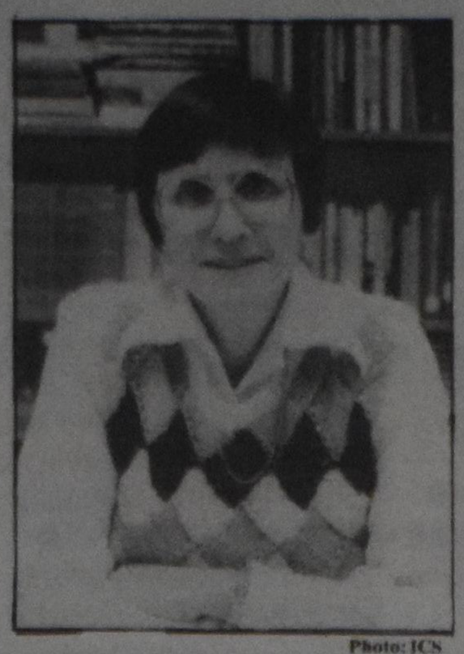


Photo: ICS

Dr. Mary Stewart VanLeeuwen

University of Illinois blasted the main speaker on sociology and called for prophetic witness through radical scholarship that works with normative theory rather than with sociological surveys. Robert Hamrin (until recently an economic policy adviser for presidential candidate Gary Hart) urged a more deep-going economic analysis in the face of the crisis in the U.S. economy with its massive red ink, unemployment, increasing problem of poverty, inflation, etc.

Mary Stewart Van Leeuwen of Calvin College called for Christians in psychology to carve out a "third way" as an alternative to the scientistic (hard-headed) and the humanistic (soft-hearted) models that now dominate psychology. Mark Noll, historian at Wheaton College, said that evangelical Christianity has two main streams, the Reformed with its emphasis on transformation of secular patterns, and the Wesleyan with its emphasis on godly living. He conceded that the two probably can't be brought together as academic strategies, but urged on all scholars the recovery of a piety which points to shalom.

Also among the 29 speakers at the conference were Carl F.H. Henry, David Jeffrey, Paul Fitz, Stephen Mott and James I. Packer.

Greater interest in Christian scholarship

Conference speakers brought both good news and bad news. The good news is that there is more interest in distinctively Christian scholarship now than in the past, a reflection of the fact that Christian scholars are moving away from splitting the world into sacred and secular compartments. The bad news is that there is deep disagreement among Christians on how to understand the world in Christian ways and, therefore, on how to do Christian scholarly work.

A strategy session at the end was an exciting stimulus to carry on with the work as well as an indication of how it may best be done communally. The conference successfully met its goals of assessing secular and Christian scholarship in each major field of study and identifying conceptual and ethical issues of strategic concern. There was strong commitment to continue this kind of discussion in future conferences.

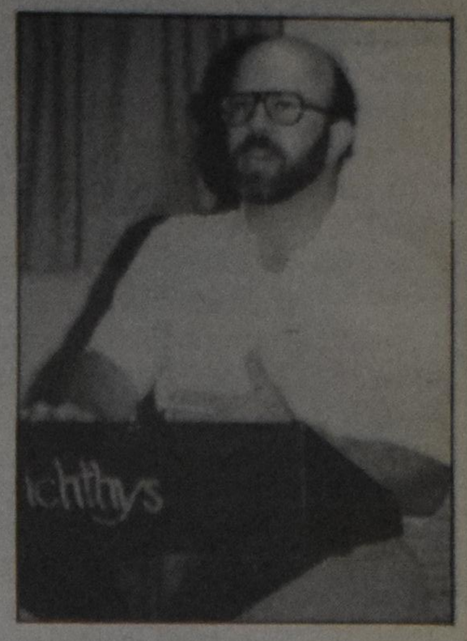


Photo: ICS

James Skillen

Canadian widow seeks to understand Central American needs

... continued from page 1.

"Change has to come," says Van Hoeve. "Although Mexico needs help, foreign aid does not always help. Mexican society has to change from within."

Nicaraguan conflict

The group's visit to Nicaragua was even more intense and troublesome. "It's hard to get the real picture," says Marti. "What you hear and read is so one-sided."

The group visited a Roman Catholic church, a Moravian church, two Human Rights Commissions on both sides of the political dispute and a model dairy farm operation. They were able to talk with people who are supportive of the government and with people who are critical.

Van Hoeve left Nicaragua with mixed feelings. "The group I was with was quite

Three delegates pose in Managua, Nicaragua. From l. to r.: Rev. Rodwell Morgen, rep. Hispanic Council; Marti Van Hoeve, Canadian rep.; Rev. Pedro Windsor, rep. Black Council.

against support for the Contras, already from the start," she says. "As a Canadian, I'm not so much involved emotionally."

The dairy farm they visited had been attacked by the Contras two weeks earlier. The main farmhouse had been flattened. Two workers had been killed and several others wounded. It's difficult to warm up to the destruction of that kind of human activity and existence. But Van Hoeve suspends her judgment on the larger question of who is right in the struggle that goes on there.

She was impressed with young Nicaraguans. For example, she found the young people who were running the dairy farm in Muy Muy delightful and enthusiastic. Five young adults run this combination of state, co-op, private operation that milks 200 cattle.

"They were trying to increase the milk production of five litres per day to eight to 10 litres per day by better breeding," she says. "The cattle they breed are a cross between Holstein and Brahmas. Although they have a Canadian milking machine, they are waiting for the installation of water supply."

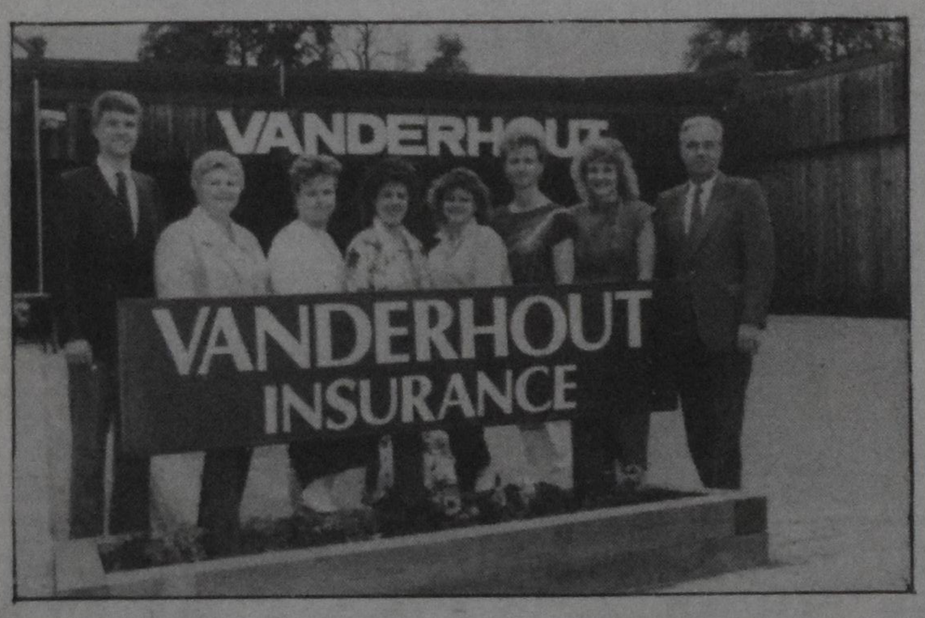
But in the face of limitations and attacks by Contras she found the farmworkers happy and vigorous.

"I got a tenderness in my heart for the Nicaraguan people," she says. "They are suffering and need help, whatever their political views." Churches are divided on the question of whether to support the Sandinista government or to resist it. The hierarchy of the Roman Catholic Church is divided. "It's sad to see divisions even in the families," she says.

She noted that there were a lot of shortages — food, water, building materials, money, jobs. "The war takes up 50 per cent of the national budget and manpower. Food is sufficient, but there is no variety."

Marti does not have any political solutions to offer, even though the group she was with wants to change the direction of American foreign policy and withdraw support for the Contras. Her focus is more on the need of Central Americans and the opportunity for young people in North America to volunteer for service. According to her "they need our expertise — teaching, nursing and engineering."

Mac Vanderhout Insurance Brokers Ltd.



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INDUSTRIAL COMMERCIAL LIFE INS.

RESIDENTIAL AUTOMOBILE

Phoenix Continental

Pressreview

Carl D. Tuyl

Our postal service(?) is, if anything, predictable; there will be a strike and the rates will increase. The government has no plans to intervene in the strike, management seems unwilling to make compromises and the letter carriers want no part of the current offer. So we will have to go through another round of inconvenience. Could we not, even if it were ever so slowly, bring the postal service and its human resources policies into the 20th century? Then they might be only 100 years behind, and perhaps we could put up with that, seeing as it would be quite an improvement upon the present 18th-century way of doing things.

★★★★

Monsieur Brian Mulroney came back from Venice with a gondola full of nothing. When seven people sit down with seven different agenda's, not much can be expected. Mulroney valiantly tried to bring up the necessity of more sanctions against South Africa, but Reagan wanted to talk about the oil flow from the Persian Gulf. This is, so the line goes, to protect the flow of oil to industrialized Western countries and Japan. Bring on the violins, and shed a tear for America's altruistic foreign policy. Or would it be that the United States is trying to establish bases in the area? How could anyone be so cynical? Anyway the whole Venice summit did not achieve much more than overtime for some hotel personnel and police there.

★★★★

The next first minister's meeting on free trade has been postponed because U.S. negotiators have not yet answered some of Canada's questions on certain issues. In the meantime, there are an increasing number of people in our country whose questions are not being answered either. Nobody has much of an idea about the goal of these negotiations. I have a proposal, however: what if we trade postal services. They get ours and we get theirs. All in favour say "aye." We could throw in three slightly used submarines to make the deal a bit sweeter.

★★★★

There is a subtle change of emphasis going on in Ottawa. Contentious issues and matters that do not appeal to voters are being placed in the low priority file, and the government's achievements get more publicity than baseball scores. On top of that, the government has already started to hand out money. We're heading into the backstretch folks. Like returning swallows announce the coming of spring so the handing out of money by governments is the sure sign of an election on the horizon. It might take another two years, but the signs are there, complete with submarines and tax reform. We're being set up for the punch. My wife tells me that I should not be so skeptical.

★★★★

The South Korean government is learning the lesson of this century: you cannot get away with endlessly suppressing democratic rights. The Dutch learned it first in Indonesia at the cost of much money and the useless spilling of blood. England and France followed in quick succession. Gorbachev has also sat in history's classroom. Now the government of South Korea finds out that you cannot extinguish the hunger for freedom with teargas and watercanons. The dummy in the class is South Africa. Botha believes that batons can beat the lust for freedom out of a person. Much does he know ...

★★★★

This is a difficult time for a person trying to lose weight — what with all these strawberry socials around. Strawberries ought not to be frozen or canned, they ought to be eaten in God's good time with heaping mounds of whipped cream. The seasons are fixed with wisdom divine, and you just cannot take up the whole strawberry season and displace it to Christmas with the use of a freezer. It's not natural. Eating strawberries at Christmas is like kissing the bride five months after the wedding. One simply doesn't do that. I know you can buy canned sermons on tape, which is just about as unnatural as strawberries in September. Give me the old time stuff: strawberries in June, sermons in the church, skirts below the knee, handkerchief instead of Kleenex, and please, pretty please, do not, I repeat not, eat chicken with paper napkins. That is about as unnatural as it can get and for punishment the paper napkin will stick to your fingers.

Carl Tuyl is pastor of the First Christian Reformed Church in Kingston, Ontario.

Schuller the wrong choice for rally

... continued from page 2.

1981), p. 201. "Jesus knew His worth, His success fed His self-esteem. He suffered the cross to sanctify His self-esteem, and He bore the cross to sanctify your self-esteem."

Ref. 2: Robert Schuller, *Self-Esteem, The New Reformation* (Word Books, 1982), pp. 14-15. "A person is in hell when he has lost his self-esteem."

Ref. 3: Paul Yonggi Cho, *The Fourth Dimension* (Logos, 1979). Foreword by Robert Schuller. "I discovered the reality of that dynamic dimension in prayer that comes through visualizing ... Don't try to understand it, just start to enjoy it! It's true, it works, I tried it."

Ref. 4: Robert Schuller, "Possibility Thinking: Goals," Amway Corporation tape. "You don't know what power you have within you! ... You make the world into anything you choose. Yes, you can make your world into whatever you want it to be."

Ref. 5: Robert Schuller, *Peace of Mind Through Possibility Thinking*, (Doubleday, 1977). (Throughout pages 113 to 125 Schuller gives his views on how to achieve peace of mind through meditation power and self-hypnosis. Although he states the difference between his method of Possibility Thinking Meditation (PTM) and Transcendental Meditation (TM), he advises how to achieve a blanking out of the mind (p. 114), how to make use of the "Mantra" (p. 115) and how to integrate into the practice of meditation the "dynamic love and positive power of Jesus Christ.") 120-125: (In these pages there are extensive instructions on how to harness and apply the deep psychological laws of self-hypnosis, imagination and visualization in order to overcome depression, anger and resentment. *The way to the cross is totally avoided.)*

Resurrection power needed

The above references give ample evidence that "for Schuller the acknowledgement of self-worth, more than a confession of sinfulness, is the path to God." (*Time Magazine*, Mar. 18, 1985, p. 70)

As church of Jesus Christ, including all its agencies we must, in His name, strongly object to the above teachings, which find their root in a movement in which Christian teachings are mixed with psychological practices, metaphysics and other methodologies in which man's mind and its "positive" cultivation becomes the vehicle for human achievement.

What the child of God needs is not a greater power of "self." He needs to pass through death with Christ, in order to be able to draw on the immense resurrection power of the same Lord Jesus Christ. (Romans) When the Holy Spirit has first brought us to the place where *we* can do nothing anymore by ourselves, then and only then will God work out within us His power to accomplish that which He has intended.

It is saddening that we see an ever increasing number of church leaders leaning toward such man-centred practices, thereby not only doing great harm to their own spiritual lives, but furthermore, leading many astray that follow their teachings.

Obedience to God's Word requires us to take to heart the serious warning in Matt. 7:22,23, "Many will say to me in that day, 'Lord, Lord, did we not prophesy in your name, and in your name drive out demons and perform many miracles?' Then I will tell them plainly, I never knew you, away from me, you evil-doers!"

We realize that only God can judge the hearts of men, but we are called to judge the teachings of men and the fruit and to only follow that which is clearly in line with the words of God.

In that light I have serious misgivings about Robert Schuller having been invited as the speaker for this "Festival of Faith," while I ask myself how this man can be the right choice to speak to us on "Personal Reformation."

Ysbrand Vankeulen,
Hamilton, Ontario

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Church

Marguerite Witvoet, page editor

Bibles proposed for Russian millennium

MOSCOW, USSR (World Evangelism) — The Baptist World Alliance (BWA) has requested the permission of the Soviet government to present a gift of 100,000 Bibles to fellow believers in the Soviet Union. In a letter addressed to Konstantin Harchev, chairman of the Council for Religious Affairs in the USSR, the Baptist World Alliance stated, "On the occasion of the millennium of Christianity in the USSR, the Baptist World Alliance would like to make a gesture of appreciation and a gift to our brothers and sisters in the All-Union Council of Evangelical Christian Baptists in the USSR."

The letter pointed out that the BWA had never approved of "Bible smuggling." "We have always been honest and open with you and, therefore, we submit to you this request to honour the 1,000 years of Christianity in your country by this gift of 100,000 Bibles."

The Orthodox Church in Russia was begun in 988 after the baptism of Prince Vladimir of Kiev.

The Rev. Alexei Bychkov, general secretary of the All-Union Council of Evangelical Christian Baptists has expressed confidence that the Soviets will approve the request.

The BWA has appealed to its constituency to provide one-million dollars to finance the project.

No "glasnost" for believers

SOVIET UNION (Eternity) — Widely publicized political reforms in the Soviet Union have not extended to religion, says the celebrated orthodox Christian poet, Irina Ratushinskaya, who was released from a Soviet prison last October.

Ratushinskaya, 33, said at a recent news conference in Washington that Soviet leader Mikhail Gorbachev has made much of his policy of *glasnost*, which means "openness" in Russian.

"But I have not seen in the Soviet media anything about religious believers," said Ratushinskaya. "The topic is forbidden."

Secretary of State George P. Shultz, at a subsequent reception, praised the freed poet's efforts to promote human rights. He said that more than one-third of all known "prisoners of conscience" in the Soviet Union are religious believers. He expressed concern over Gorbachev's call in Tashkent last November for a continued struggle against religion.

Ratushinskaya was joined by her husband, physicist Igor Gerashchenko. They are guests of Northwestern University, which plans to publish some of her poems. They hope to live in this country, and she has received several poet-in-residence offers from American universities.

Soviet church leaders to visit Canada

WINNIPEG, Man. (MCC) — A six-member delegation representing Mennonites and Baptists in the Soviet Union will visit Canada June 26 to July 13 at the invitation of Mennonite Central Committee Canada (MCC). The group, sponsored by the All Union Council of Evangelical Christians, Baptists (AUCECB), will visit Montreal, Kitchener, Three Hills, Clearbrook and Winnipeg, taking in the annual conventions of both the Canadian Conference of Mennonite Brethren Churches and the Conference of Mennonites in Canada.

The tour is a reciprocal visit. MCC-sponsored music/ministry teams from Canada toured Soviet churches in 1983 and 1986. Organizers in Canada had hoped to bring a music group rather than a pastoral delegation on this occasion, but were informed by the AUCECB that this would not be possible.

Free Reformed

Accepted

— to Urk-Maranatha Church, The Netherlands, Rev. C. Bos of Aldergrove, B.C.

Declined

— to Hamilton, Ont., Rev. P. DenButter of Middelharnis, The Netherlands.

Pastoral Pondering

One vs. many

Jack Roeda

Though there are some real advantages to being a minister, there are also some serious disadvantages. One such disadvantage, it seems to me, is that as a minister you have many bosses. You don't work for one but for 200 or 400 or even 600 bosses. They all pay your salary, and they expect a certain kind of service in return. Of course, it is hard to live up to each boss' expectation because what pleases one doesn't necessarily please another. To stress political action in a sermon may thrill some, but others will be bothered that nothing is said about the need of being Spirit-filled. Again, some will feel there is a great need for good, exegetical preaching, and they are not happy (when was the last time you heard the preacher parse a Greek verb), while others argue that you can forget your Greek, what we need is a minister who will mingle with the people.

A minister has many bosses, at least that is how it often feels. Sometimes I envy people who have only one boss. I think it must simplify things immensely. You need only learn what he or she expects and then go for it, no more tricky balancing acts, no more juggling of different expectations.

As a minister I have never been surprised when I hear missionaries say that the news that there is only one God is tremendously good news to people who have lived all their lives thinking that there were hundreds of gods and that they had to please them all. It is so easy to slight one of the gods if you have many, or to give one more attention than another. You're always in danger of offending, never sure where you stand with all of them. You may be in the doghouse with some of them and not even know it. Then comes the Christian missionary, and she says there is only one God. He is the only one you have to please. To have one God is a bit like having only one boss. It can bring tremendous relief.

Of course, even if you only have one boss, or even if you are your own boss and you have always known that there is only one God, it is still possible that your heart is divided between different loyalties. You may have idolized many things — your reputation, money, family, pleasure, power and you're just as restless and just as busy juggling the demands of these gods as the animist in Africa or the preacher in a diverse congregation.

Wouldn't it be good for all of us to listen, really to listen, to the news that there is only one God and that He is the Father of our Lord Jesus. Think of it! You don't need to care, at least not ultimately, what the neighbour will say, or what your accountant will think, or what your church will do. You have done your best to please God, and you know that in the final analysis He is the only one who counts. He is your boss. What a relief!

Jack Roeda is pastor of Church of the Covenant, Grand Rapids, Michigan.

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ALBERTA
Brooks-CKBR 9:00am 1340
Edmonton-CHQT 7:30am 1110
Edson-CJYR 10:00am 970
Ft. McMurray-CJOK . 9:00am 1230
St. Albert-CKST 8:00am 1070
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BRITISH COLUMBIA
Abbotsford-CFVR ... 11:30am 850
Burns Lake-CFLD ... 9:15am 1400
Kitimat-CKTK 8:30pm 1230
Osoyoos-CKOO 8:30am 1490
Penticton-CKOK 8:30am 800
Port Alberni-CJAV .. 10:30pm 1240
Prince George-CJBC . 8:30am 94.3
Princeton-CKRP 8:30am 1400
Smithers-CFBV 9:15am 1230
Summerland-CKSP .. 8:30am 1450
Terrace-CFTX 8:30pm 590
Vancouver-CJVB 9:00am 1470
Vernon-CJIB 9:30pm 940

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Altona-CFAM 9:30am 950
Boissevain-CJRB 9:30am 1220
Steinbach-CHSM 9:30am 1250
Winnipeg-CKJS 9:15am 810

NEW BRUNSWICK
Fredericton-CFNB 6:30pm 550
Newcastle-CFAN 9:00am 790
Saint John-CHSJ 9:00am 1150

NOVA SCOTIA
Digby-CKDY 8:30am 1420
Kentville-CKEN 8:30am 1490
Middleton-CKAD 8:30am 1350
New Glasgow-CKEC . 7:30am 1320
Sydney-CJCB 8:00am 1270
Weymouth-CKDY ... 8:30am 103.1
Windsor-CFAB 8:30am 1450

ONTARIO
Ajax-CHOO 9:30am 1390
Atikokan-CFAK 10:30am 1240
Brantford-CKPC 10:00pm 1380
Burlington-CING (fm) 7:30pm 107.9
Chatham-CFCO 9:30pm 630
Guelph-CJOY 9:00pm 1460
Hamilton-CHAM 7:30am 820
Kapuskasing-CKAP .. 9:00am 580
Kingston-CFMK 10:00am 96.3
Newmarket-CKAN ... 9:30am 1480
Ottawa-CFGO 8:30am 1200
Owen Sound-CFOS .. 10:30am 560
Pembroke-CHOV
(Sat.) 6:00pm 1350
Slt. Ste Marie-CFYN 10:00am 1050
Sarnia-CHOK 6:45am 1070
Stratford-CJCS 8:45am 1240
Wingham-CKNX 10:30am 920
Woodstock-CKDK (fm) . 8:00am 102.3

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QUEBEC
Montreal-CFQR 7:30am 92.5

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Polls examine Scandinavian religion

OSLO, Norway (EP) — Norwegian researcher Trude Nergaard says that while the more money people earn the less likely they are to be religious, religious people are more likely to be satisfied with their financial situation.

In her report, *Religiosity in Norway*, Nergaard said twice as many low-income people in Norway see themselves as religious than people with high incomes, and twice as many of the more religious lower-income group consider themselves happy, compared to the higher-income, less religious group.

A national survey in Denmark found that four per cent of all Danes attend church at least monthly, but only one per cent of those between ages 25 and 34 go to church at least once a month. About 56 per cent of Danes polled own a Bible, and 23 per cent read it "now and then." Only 30 per cent believe there is life after death, and only 25 per cent believe Jesus Christ is the Son of God. More than 90 per cent of Denmark's 5.1-million people claim to be Lutherans.

Rime or reason

John wanted his conversion
affirmed by the Reverend Van Winkle
to be marked by immersion
But said Rev.: "I only sprinkle."

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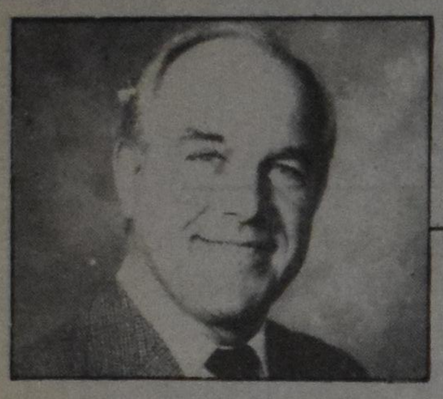

Canadian Church Scene

Jacob Kuntz

Some things should come, some things should go

Secular textbooks

Almost every week *War Cry*, the magazine of the Salvation Army, contains a "commentary" that is worth reading. It often points at the secular trends in our society and calls people back to Christian obedience. It does that in ways that Calvinists can appreciate. The May 30 issue has a commentary on secular textbooks in schools.

Are educators in this country ashamed of or hostile to our Christian heritage? Are the strident voices of the adherents of non-Christian religions causing our school boards and our governments to run scared? Are Christian parents giving up on the public school system because they are fed up with the ill-named "neutral" teaching and "values education," which is often a repudiation of what Christians think is fundamental to education that is historically accurate as well as being the basis for contemporary lifestyle?

The history texts used in schools often show a pitiful ignorance of the nature of the faith that has sustained this nation. Many references are simplistic, and most history students could never conclude from reading their history texts that Christianity has played a decisive role in Canadian history.

Secular ways of thinking pervade the curriculum of our educational institutions. Psychology talks about social pathology, not original sin; physics texts do not mention God's purposes in nature; Christian ethics are often notably absent from sex education books; biology books dismiss creationism. Even when history books mention religious events, they offer secular explanations for them, rather than appeal to God's guiding hand in history. Secular education has succeeded in causing many people to think that Christianity is irrelevant.

There are results in society at large as well as in education. For instance, a major text of introductory economics explores many of the major problems of life — crime, sex, elections, writing term papers — from the standpoint of rational, economic man who is guided by cost-benefit analysis. How does morality enter the picture? Well, it doesn't. Neither in the textbook nor in many lives.

Isn't it time for Christians to be more vocal about the revision of history by secular thinkers who wish to offend no one, but in so doing offend Christians most of all? Isn't it time to say we are not ashamed of our Christian heritage, and to point out that education which ignores the beneficial effects of evangelical Christianity and disparagingly mentions only the public flaws of some high profile Christians, is no education at all?

It is time for Christians to wake up and to become strong fighters in the marketplace of ideas. Commitment to Christ — who is the Truth — demands no less.

Mulroney observed

***The* (United Church) *Observer* is not afraid of political observations, even though many may disagree with the opinions expressed. In the issue of May '87 we found an article of Desmond Morton on Brian Mulroney and the problems he experiences today. The headline is: "Tories today are thinking the unspeakable, that maybe Mulroney should be forced to go; but he still has several survival tools." We give the following quotes:**

These days, a dreadful, almost unspeakable thought is sneaking from Tory minds to Tory mouths. Is there any way to get rid of Brian Mulroney?

After two-and-a-half years in office, the Conservatives should be as happy and popular as Ontario's Liberals. Inflation is down, employment is up and the deficit is actually being squeezed. In the most populous region of Canada, times have not been better in years.

And yet, by all the signs, the Tories even lag the NDP in popularity. Since early 1986 the decline has been steady, merciless and explicable by one single factor: Brian Mulroney.

The Conservatives now stand at less than a quarter of the potential support, behind even the undecided. Not even toughening up on refugees or the promised return of hanging has rescued Mr. Mulroney's party. What is to be done?

The simple answer is that Brian Mulroney should go. Few members of his caucus feel any profound loyalty to him.

The same Tories who yearn for some other leader — Michael Wilson perhaps, or Don Mazankowski or Perrin Beatty — know that the effort to remove Mulroney could be even more disastrous than his continued leadership.

The result is that Tory grumblers are not mouthing those unspeakable thoughts. Like the rest of the country, they know that Brian Mulroney is their major political handicap but they hope against hope that somehow both the government and its leader will muddle through. After all, John Turner is not exactly pulling the Liberals with his personality, and most of the people who admire Ed Broadbent have limited faith in the NDP or its more cherished policies.

Minorities

***Christian Week* is a new publication for all Christians in Canada, meant as "a window on Christian life and faith in Canada." It will report on events from all denominations. In its third issue, of May 5, 1987, editor Harold Jantz notices the trend to see people who disagree with "mainstream Canadians" (for instance, in the abortion issue) as "out of step," "defending increasingly outmoded attitudes." He shows in his article that often the minority has the truth on their side, and he concludes his editorial as follows:**

Christians dare to say they have something to contribute which may not be accepted by majority. It may not win popularity contests for them, yet it needs to be heard. Any time someone uses the argument that a group is out of step with the mainstream and, therefore, can be dismissed, we're in a sad state. The Christian voice will almost always be a minority voice.

Let's take a lesson from recent Canadian history. It isn't many months ago that a sizeable majority of Canadians thought Brian Mulroney would be the one to heal this country. Experience has already taught us otherwise.

Someday — Christians believe — history will prove the truth of what they believe the Bible teaches about the righteousness and health of a nation. Until that day comes, they need to be encouraged to witness lovingly, warn unceasingly, and serve unstintingly, whether they're the minority or not.

Mayday

In *The Canadian Baptist* (May '87) we found the following "musings" about Mayday and all that. We wonder how many people know where "Mayday," (that well known distress signal at sea) came from. Shirley Bentall writes:

A ship was sinking and although the Captain had sent a "Mayday" signal by radio telephone, he had not received any assurance of rescue. He asked his crew, "Does anyone here believe in prayer?" One sailor answered confidently, "I do, sir." "All right then," the captain declared. "You go ahead and pray. The rest of us will put on life belts. We have one fewer than we need."

After some considerations on what the word Mayday can mean and why it was celebrated, she concludes:

All of which brings me back to the question of how "Mayday" became the distress signal for ships at sea. It has nothing to do with the month of May, or with Socialism or Pentecost, but it does have to do with calling someone to stand beside. From the French, m'aider, which is pronounced mayday, it simply means, *help me*.

Jacob Kuntz is pastor of the First Christian Reformed Church in Kitchener, Ontario.

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Education

Robert VanderVennen, page editor

Christian schools celebrate 25 years

It seems that 25 years ago was a fruitful time to plant Christian schools, based on the number of schools that are celebrating 25th anniversaries. Some schools have held their celebrations earlier in the school year. Clinton and District Christian School in Ontario planned celebrations for June 19-21. Below are reports on two other schools celebrating 25 years, one from London (Ontario) Parental Christian School, written by its Principal, Herb Goodhoofd, and the other from The Society for Christian Education in Southern Alberta, Lethbridge.

RV

Built in faith... overflowing with thankfulness: London, Ontario

On Apr. 4 and 5 the London Parental Christian School celebrated 25 years of Christian education. It was a weekend of praise and thankfulness, laughter and good fellowship. It was a time to reminisce about the past and ask God to guide us into the future.

Our school began in rented quarters in 1961, with two teachers and 70 students. Mr. William VanderPloeg was principal. The following year a four-room school was built, and this past year a third addition to the original building was completed. Enrolment now stands at 226 students, with eight full-time and five part-time teachers; children from Lambeth, Dorchester, Ingersoll and all over London attend the school.

The theme for the anniversary weekend was taken from Colossians 2:6-7: "So then, just as you received Christ Jesus as Lord, continue to live in Him, rooted and built up in Him, strengthened in the faith as you were taught, and overflowing with thankfulness."

On Saturday afternoon, an open house gave people an opportunity to meet with each other, view the new facilities and participate in a short service of dedication. The open house was followed by a banquet at the London and District Christian Secondary School, attended by 300 people.

Sunday's worship service was a highlight of the weekend. Almost 1,000 adults and children assembled in the Royalview Pentecostal Church next to the school. Rev. Morris Greidanus preached on our theme and described how thankfulness for what Christ has done in our lives and in the lives of our children should spur us on in our efforts for Christian education. He challenged us to continue promoting our schools among other Christians in our community so that we might be a source of blessing for other families and their children.

Along with all Christian institutions, we face a challenging future. As we stand on the truth of God's Word and rely on His gracious Holy Spirit, the future can be one of promise of joy for us and our children. May we continue to echo the words of our theme song: "We live in Him, strong in faith, we take to heart the words of Christ. Built up in Him, loving Him with overflowing, thankful lives."

Achieving unity out of diversity: Lethbridge, Alberta

Hopes for a Christian school in Nobleford were expressed already in the early years of the century, but a school society was not formed until 1952. At first Christian school classes were held on Saturday only. Later Nobleford and Lethbridge worked together to try to start a school. A number of people suggested it would be best to start with a high school rather than at the lower grades. But a decision was made in 1961 to start a school the following year with grades 1-6.

Meanwhile in Iron Springs a Christian School Committee was formed in 1949 by the Iron Springs Immigration Society. In 1961 a decision was made to start a school with Grade 1, possibly located in Picture Butte. Then in 1963 it was decided instead to accept the invitation of the Lethbridge school society to join with them. But clearly the Iron Springs people were very serious about their school — from 1949 to 1963 they held 94 meetings to prepare for their Christian school!

In Taber, planning for a school was also underway. The Taber Christian School Society had existed already for a number of years by the time they decided to join with Lethbridge in 1962. Then in 1984 a Christian school was actually opened in Taber as a campus of The Society for Christian Education in Southern Alberta.

Getting people from all these different communities together to support one school in Lethbridge, rather than each have their own local school, must have been difficult, as is shown by the number of years it took. A person who is given much credit for co-operation among the communities is the Rev. Andrew Kuyvenhoven, who was pastor of the Lethbridge Christian Reformed Church from 1958-1964. Efforts were rewarded with the opening of Immanuel Christian School in Lethbridge in 1962. John Nieboer was the first principal.

Not only did these people in Southern Alberta persist in their dream of getting a school started, but persons serving the school have hung in there for many years. Herman Konynenbelt has been principal since 1971, and Henry Heinen has been vice-principal even longer, since 1969. But even they are upstaged by two of the school's bus drivers. Mrs. Sara Slomp has driven an Immanuel bus for 22 years, and Mrs. Alice Wolgren has driven buses for the school more than 200,000 miles!

Today Lethbridge has Christian schools from kindergarten through Grade 12 with 587 students and a full-time faculty of 35, in addition to the school in Taber.

Toronto student awarded Japanese-Mennonite scholarship

WINNIPEG, Man. (MCC) — Faye Ode, a graduate student at the University of Toronto, has been selected to receive the second Japanese-Mennonite Scholarship awarded by Mennonite Central Committee (MCC) Canada.

Ode, who is currently completing a thesis for her Master's degree in the Department of East Asian Studies, will receive a $1,000 prize in recognition of her work to ensure the rights of minority-group Canadians.

The Japanese-Mennonite Scholarship was established as a tangible gesture of reconciliation between Japanese-Canadians and those of the Mennonite faith, some of whom benefited indirectly from the forced internment of Japanese-Canadians from British Columbia's Fraser Valley during the Second World War. Some Mennonites purchased farmland confiscated by the federal government from people of Japanese extraction.

The scholarship was created after MCC Canada, an international Christian peace and service organization, issued a formal apology on behalf of Mennonites to Japanese-Canadians in 1984, the first such acknowledgement made by a Canadian church organization. The prize is to be awarded to students who have a demonstrated desire to see that official abuse of minority rights will never again happen in Canada.

Ode, a second generation Japanese-Canadian, is researching the work of Tsutae Sato, a teacher of Japanese language who made a significant contribution to the multiculturalism process in the first half of this century. Sato, wrote Ode in her application, was a pioneer in the field "long before heritage language education was popular in Canada."

Her thesis is also "an overview of the indigenous racism that eventually led to the forcible closing of Japanese language schools in 1941," Ode wrote. "I hope that a recognition by Canadians of these injustices will help to reduce the potential of abuse for cultural minorities in the future."

Ironically, Ode had been led to feel ashamed of her heritage for 40 years and could not even speak Japanese before she decided to take a beginner's course as a mature student eight years ago. She is now fluent in the language. Born Faye Sugimoto, she is married to Yukio Ode and has a daughter, Naomi Robin, studying at Bishop's University in Quebec.

Last year's scholarship winner was Winston Kiang, a law student at Dalhousie University.

Share the vision! See page 14.

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1987 CRC SYNOD

The 1987 Synod of the Christian Reformed Church met at Calvin College, Grand Rapids, Michigan, from June 8 to June 19, under the direction of Revs. Calvin Bolt (President), Jack Vos (Vice-President), Morris Greidanus (First Clerk), Peter Brouwer (Second Clerk). Reporters Marguerite Witvoet and Robert VanderVennen were there to cover the event for *Calvinist Contact*. Below are their stories.

The call: covenant or contract?

Marguerite Witvoet

The issue of the call to ministry first arose when the recommendations of the advisory committee on the Fund for Needy Churches (now called Fund for Smaller Churches) were presented. It came under discussion again when the advisory committee to study the calling system brought forth its report later on.

In the FSC report, a recommendation was made to allow a minister to "obtain primary or supplemental income by means of other employment [alongside his pastoral work]." It was recommended that this be ordinarily "limited to small churches that cannot obtain assistance adequate to support its (sic) minister."

The report came in response to recommendations from the Synodical Interim Committee (SIC) appointed by the synod of 1985 to study the matter of care for smaller churches. The SIC's report had recommended that bivocational ministries be allowed within the CRC for ministers with smaller churches. Although this year's advisory committee adopted the bulk of the SIC's recommendations, they disagreed with the concept of ministry implied in the study report.

Only one calling

The advisory committee thought the use of the term "bivocational" in the SIC report undermined the divine calling of a minister. "According to the apostle Paul, ministers have *one* high calling," said committee chairman Rev. John Sittema, although they "may have two sources of income." It was for this reason that the advisory committee also recommended that the amendment go under Article 15 of the Church Order, which deals with the support of a minister, rather than under Article 12, which deals with the nature of the ministerial calling, as had been originally recommended by the SIC.

Other delegates disagreed, however. Rev. Peter Brouwer of Minnesota, who served as chairman of the SIC committee, said synod should "call a spade a spade — if he's going to work part-time, call him a part-time minister." The recommendation should be adopted by synod as originally proposed by the SIC, he said.

Synod eventually agreed with the advisory committee and the amendment was adopted under Article 15.

Discussion resumes

Later the same day, the matter of ministerial office came up again, this time with the report on the calling system.

The advisory committee recommended that "congregations have the option of calling their pastors for a specific term of service," a practice already used in many specialized ministries in our churches. This motion, the committee said, would better deal with the problems of antagonistic relations between churches and ministers, encourage more churches to call pastors without regard to their age and create greater mobility for ministers even when the number of vacancies is small.

More than a job

Minister delegates seemed to have the most difficulty with this motion, while comments by elder delegates were almost consistently positive. Some ministers were uneasy about adopting term service because it changed the emphasis in their office from covenant to contract. A term contract would not encourage the kind of commitment needed to overcome challenges in particular communities, they said. Rather, it would encourage a "caretaker" attitude towards the ministry. Ministers could become lazy, leaving for fairer fields every time a rough situation arose, or avoiding challenging situations when the time of reappointment came up.

Other fears concerned support of ministers who might find themselves out of a job at the end of their term. Job security for a minister is already low enough, they said — this would only make it lower.

One point in the supplement to the proposed motion had others up in arms. It recommended that ministers be eligible for call two years after their term has ended. If, in this period, a minister did not receive a call, he would lose his ministerial office unless he had a "valid" reason. Some ministers felt this made the pastoral ministry more like a job than a vocation and said it denied the belief that "a minister is a minister for life."

Lack of trust

Elder delegates were urged to speak on the matter. The fears expressed about job security seemed to show a lack of trust on the part of the ministers, some said. The Lord has always provided for His people and will continue to do so in the future. As to whether term ministry undermines the divine call, a comment was made that "congregations don't call ministers; God calls ministers. Congregations are only the soil in which to work." Another elder noted that the discussion so far seemed to assume antagonism between a minister and his church: "We're not talking about a church terminating a pastor's term — we're talking about a mutually-confirmed agreement."

Moreover, under the recommendation, term service would be an *option*, not a mandatory rule. "I don't think term service will become a norm in our churches — I think 95 per cent of our churches will continue to call the same way we always have," said Rev. Vis of Chicago South. "But we should at least open the door for the five per cent who may need and benefit from it."

The policy was adopted, along with some safeguards to ensure that "termination procedures ... are fair and reasonable."

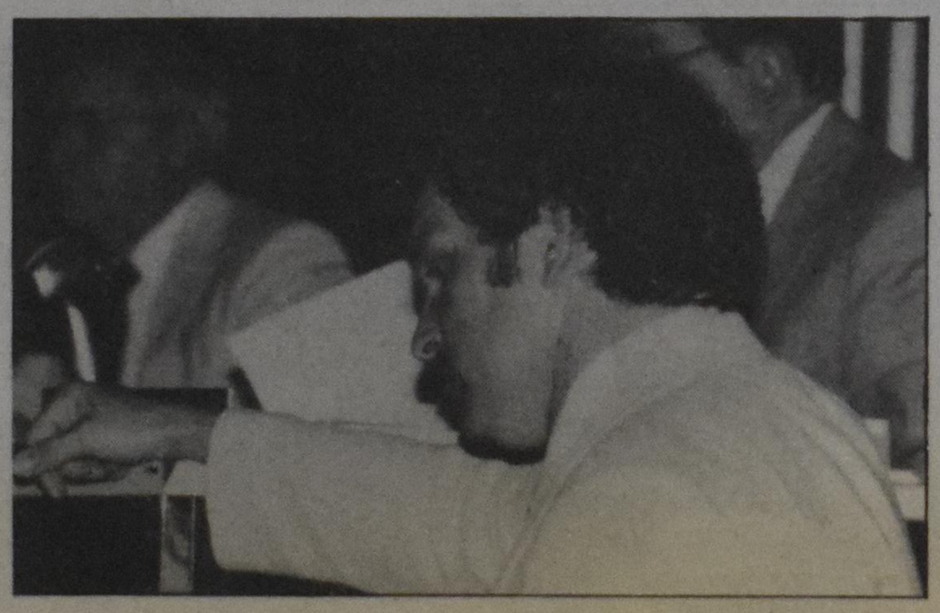

Photo: Marguerite Witvoet

His weariness beginning to show, Rev. Donald Draayer, reporter for the advisory committee on Funds for Smaller Churches, waits patiently while fellow delegates discuss the details of the proposal. Draayer was on his feet for about five hours of Friday's session.

Will the CRC play the numbers game?

Marguerite Witvoet

An interesting discussion arose when synod decided to affirm the goals of the denominational growth plan of the Home Missions Board. Home Mission's objective is to reach a membership of 400,000 in the CRC by the year 2000. (Presently, membership stands at 308,000.) This would mean a necessary change in the CRC annual growth rate from one per cent to two per cent.

Vice-president Rev. Jack Vos of Classis Niagara expressed some concern over setting a numerical goal. Vos pointed out that only God can decide how many people He has planned to bring to Himself: "It is not up to us to say whether the number should be 400, 4,000 or whatever," he said. Vos suggested that a better goal for Home Missions would call for an increased emphasis and effort towards evangelism rather than set a numerical target.

Motivational goal

After some discussion, John Rozeboom, executive director of Home Missions, assured synod that the goal of 400,000 was not a hard and fast target, but would provide greater motivation for evangelism. Home Missions would not be disappointed if the goal were not reached, he said: "It's better to aim high and miss than to aim at nothing and succeed."

Rev. Tymen Hofman of Chicago South was the last to speak on the subject. The concerns of Rev. Vos were valid, he said, but not necessarily incompatible with the goals of Home Missions. He felt that the recommendation could be adopted as long as Home Missions was careful not to get involved in the "numbers game."

"Evangelism among churches [in general] is becoming too competitive," he said. "Everyone is out for the soul of the person who is dissatisfied with their church." Hofman warned CR churches against falling into the trap of using gimmicks to attract people to the church. This practice leads to a shopping-mall mentality, he said, in which people say, "If I don't like what I find in this [church], I'll take my shopping somewhere else where I can get a better deal."

Some concern was also expressed during the debate that by adopting the church growth emphasis, Home Missions would be forcing the chaplaincy ministry to "take a back seat."

The plan was adopted.

Photo: Marguerite Witvoet

Laura Smit was granted the privilege of the floor when she made her appeal to be allowed to apply for candidacy for ministry in the CRC. "I never thought they would allow me to speak," she said. "I think it shows great courage and strength on the part of synod." Synod gave her a standing ovation. "When I entered Calvin seminary, I knew that the CRC did not ordain women," she said. "I also knew that things do change." Her appeal was not sustained, however.

Full story next issue.

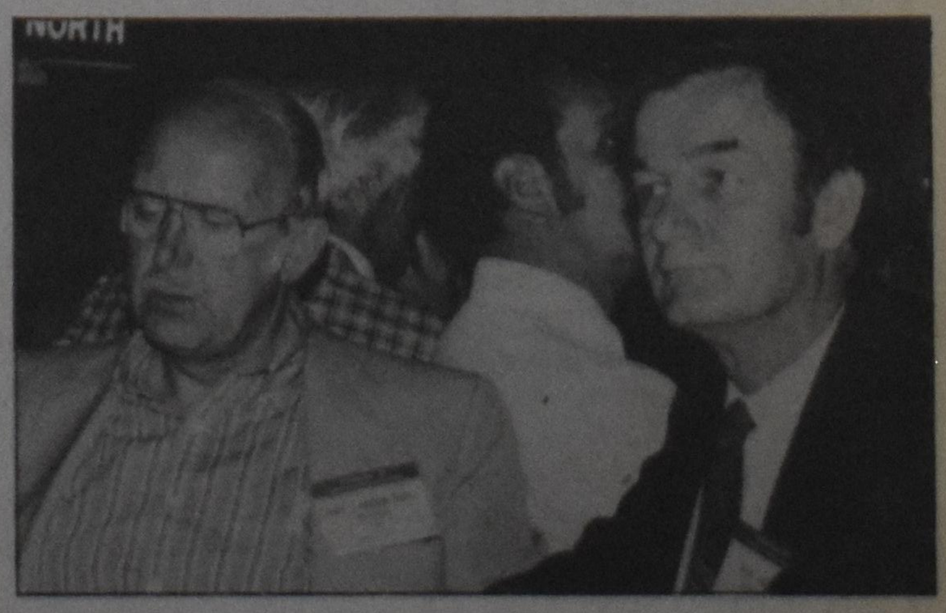

Photo: Marguerite Witvoet

Rev. Arie Vanden Berg (left) and Rev. William Vander Beek, both of Classis Alberta North.

1987 CRC SYNOD

Ecumenical charter adopted

Robert VanderVennen

Relations with ecumenical organizations and other denominations were put on a firmer footing when the CRC synod adopted an Ecumenical Charter on June 15.

The charter includes an overview of biblical principles on ecumenicity, principles for ecumenical practice, a statement of the ecumenical responsibility of the CRC, and a list of specific responsibilities of the denomination's Inter-church Relations Committee.

The charter statement was presented to synod in 1985 and placed in the hands of congregations for two years of reflection and response. The charter was prepared because the need was felt to "... define the kind(s) of ecumenical relations which the church is to pursue, the objectives to be sought in these relations and the manner in which they are to be pursued."

Classis Alberta South and Classis Eastern Canada had both sent overtures to synod asking it not to adopt the charter because it dealt only with denominational ecumenical relations, not with the outreach of local congregations to other church bodies. Their delegates at synod did not argue against adoption of the charter, however.

Behind the charter is the conviction that, in an increasingly secular society, churches of different denominations need to support each other in their witness to the gospel. It was felt that there is a need and biblical mandate for unity, just as there is a place for diversity.

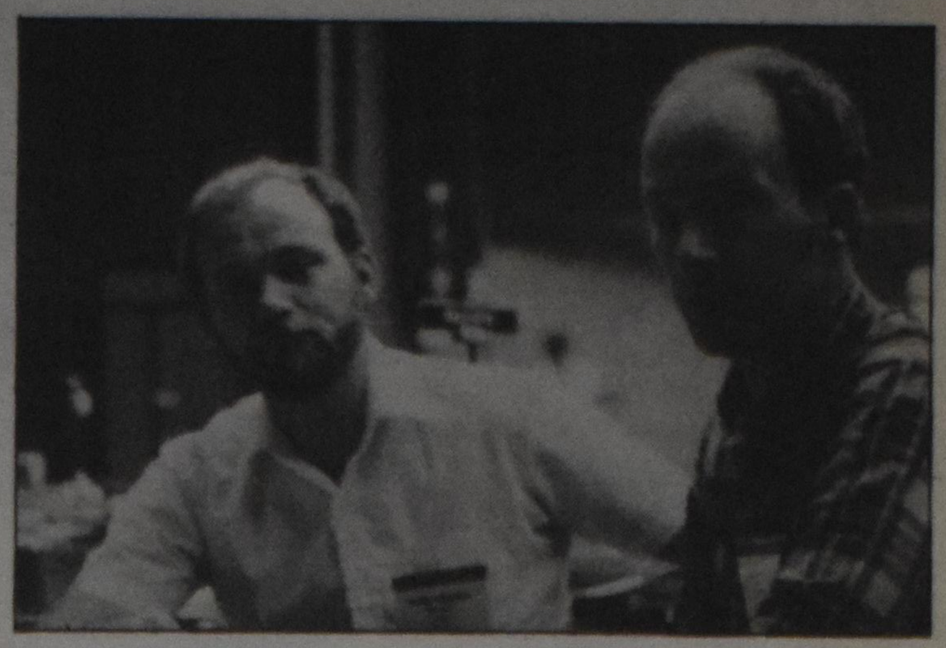

Photo: Marguerite Witvoet

Brothers in the faith

It's not too often that twin brothers sit across from each other on the floor of synod. Here Rev. John Heidinga (left) and brother James Heidinga, both of Classis Quinte, listen intently to a speaker.

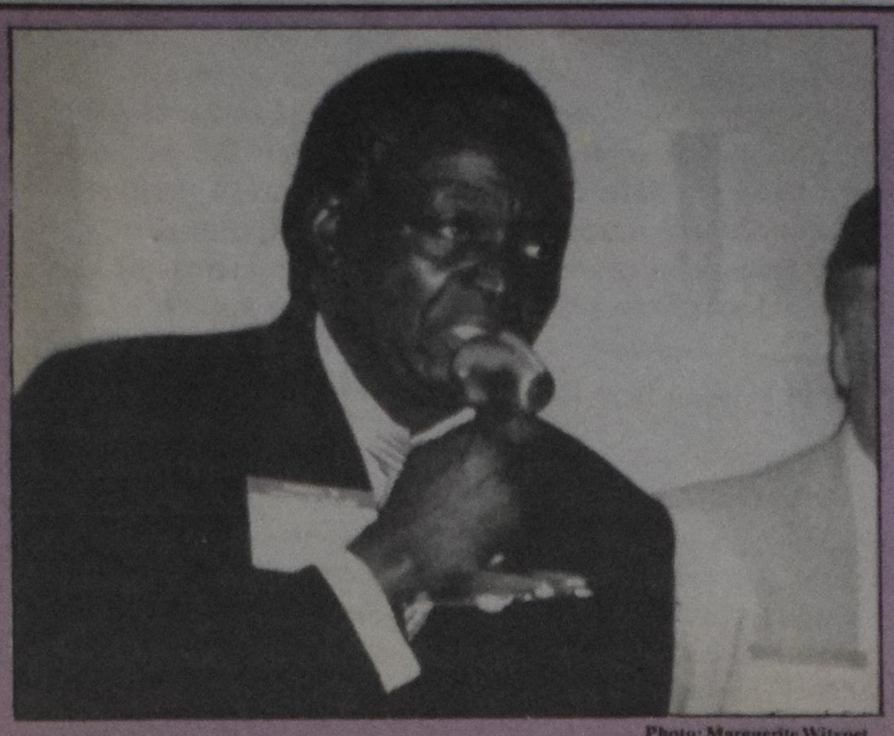

Photo: Marguerite Witvoet

Thanks from Nigeria

MW

Ambassador Jolly Tanko Yusuf, co-ordinator of the Christian Association of Nigeria and former minister in the Nigerian government, gives his greetings to synod. Yusuf said he was delighted "to witness how the children of God are deliberating the future of mankind." Himself the product of a CRC mission school, Yusuf thanked the delegates "for what you have done for Nigeria, and for me in particular." Yusuf asked the delegates to "tell (members of the CRC) that your brothers in Africa, and especially Nigeria, need your prayer."

One voice delegates like to hear

MW

It seemed like every time Rev. Donald Draayer of Classis California South picked up his microphone it was to "call the question" (make a motion to cease debate). On the morning of the last day of synod, when delegates were itching to hurry things up so they could go home, the first clerk, Rev. Morris Greidanus announced that one classis had presented him with a blank notepad on which to record the names of delegates who wished to address a matter. "Amazingly, on every second page, the name Draayer is there!"

The issue that would not die

MW

Synod repeatedly came to a standstill over matters of detail during the discussion on the Fund for Smaller Churches. During a particularly slow discussion in which the original motion seemed to have gotten lost under amendments and further amendments, President Calvin Bolt finally set his foot down. "We are *not* going to amend the amendment to amend the amendment!!", he said, trying to steer synod back to the business at hand.

However, his appeal was to no avail. The issue still would not rest. After over an hour of discussion, synod was back to the motion originally recommended by the advisory committee. FNC committee chairman Rev. Sittema gave another warning, urging synod "not to strain at gnats and swallow camels." By focusing too much attention on wording and placement of the motion, he said, synod was ignoring the substance of what was being proposed.

The debate continued. Finally, synod seemed to have solved its dilemma. Then Rev. Calvin Van Reken of Illiana came up with a new amendment opening the discussion once more. Loud groans immediately sounded from his fellow delegates and a few paper balls were aimed at Van Reken's head. The chairman never called the vote — it was pretty clear what synod thought of the suggestion.

The task and limits of deacons

Marguerite Witvoet

The role of deacons and elders was a main topic of discussion for the larger part of three days at synod this year. The task before synod was, first, to define the work of elders and deacons, and second, to decide whether or not deacons should be delegated to the major assemblies of the church.

Two reports were presented to synod: a majority report and a minority report. On the issue of the tasks of elders and deacons, the two differed mainly in degree, the majority seeing the task of deacons as "representing the mercy of Christ to all mankind" and designating certain "tasks and responsibilities in the general government of the church" to a council made up of both elders and deacons; and the minority, seeing the task of the diaconate as one of "co-ordinative service" primarily within the congregation, and leaving the task of general government up to the consistories.

Authority hang-up

It was difficult for delegates to separate the women-in-office issue from the matter at hand. Discussion mainly revolved around the question of authority. The minority committee was against the idea of council because it would give women deacons too much authority, and "render the qualifications that the work of women as deacons be distinguished from that of elders useless."

But other delegates urged synod to stick to the task of defining the roles, without worrying about the resulting implications for women. "Let the chips fall where they may," said Rev. Tymen E. Hofman of Chicago South; "we are so hung up on authority, it's pitiful."

Some wanted no change in the roles at all; they felt the proposed changes defined the two offices too narrowly and feared that their implementation would mean that many consistories would lose the valuable input of their deacons in areas of church life now reserved for elders alone.

The roles defined

Synod eventually adopted the recommendations in the majority report, outlining the roles of office as follows:

Elders — "the specific functions that characterize the office of elder are: oversight of the doctrine and life of the congregation and fellow office-bearers, the exercise of admonition and discipline, the pastoral care of the congregation, and participation in and promotion of evangelism and defense of the faith ...."

Deacons — "the specific functions that characterize the office of deacon are: to represent and administer the mercy of Christ to all people, and to stimulate the members of Christ's church to faithful, obedient stewardship of their resources on behalf of the needy — all with words of biblical encouragement and testimony which assure the unity of Word and deed ...."

Council — "those tasks which belong to the common administration of the church, such as the calling of a pastor, the approval of nominations for office, mutual censure, meeting with the church visitors, and other matters of common concern, are the responsibility of the council, which consists of the office bearers of the congregation."

Synod's decision that each classis shall have a classical diaconal committee and that there be a synodical diaconal committee to assist deacons in their ministry of mercy definitely expands and broadens the role of the diaconate. Before this, deacons sometimes met in diaconal conferences which were not official church bodies. As Jay Van Groningen of the study committee said, "this will bring the deaconal conferences back into the church," and "strengthens the position of deacons within the church."

No deacon delegates

The second task before synod was whether or not to delegate deacons to broader assemblies. It was in this area that the minority report and majority report differed in principle rather than degree. The minority report felt that deacons did not have the authority to represent their church at broader assemblies, but that "this responsibility is properly performed by those assigned the duties of supervision."

The majority report recommended that synod approve the delegation of deacons to meetings of classis, but that synod not make a judgment concerning their delegation to synodical assemblies this year. Their grounds were that "the Synod of 1967 declared that 'the delegation of deacons to major assemblies is ... not ... prohibited by scripture and the Reformed Confessions," that "the delegation of deacons gives recognition to the place and responsibility of diaconal ministry in a context broader than that of the local congregation," and that "many matters on classes' agendas directly concern the deacons or are matters of shared responsibility with elders."

Synod voted against delegating deacons to major assemblies, by a close vote of 81-76.

New headship study

Since synod was not happy with either the majority report or minority report on the meaning of headship and since the statement by Synod 1985 was considered less than satisfactory, synod appointed a new committee to review the matter and to report in 1989.

1987 CRC SYNOD

A near miss

Marguerite Witvoet

Seminary-appointee Dr. Henry De Moor almost found himself out of a job this year because he differs with the official position taken by the 1984 synod on an issue which is still a matter of debate throughout the denomination at large.

Normally a matter of procedure, this year's recommendations for staff appointment at Calvin Theological Seminary ended up in closed session after delegate Peter Brouwer of Classis Minnesota South moved that Dr. De Moor not be accepted. Brouwer said that because De Moor believes that women should be permitted to serve as ministers, while the official stance of the denomination only permits women to serve as deacons, he should not be allowed to teach in the denomination's only seminary.

Another delegate pointed out that if synod is going to start basing appointment of professors to the seminary on whether or not they agree with official synodical decisions, perhaps all those professors who believe that women should not be allowed to serve in any office should also be released from their positions in the seminary.

After a closed session discussion, synod approved the appointment of Dr. De Moor.

Canadian elder sets record

(Unofficial synod news release) — Elder Bart Geleynse, delegate from Eastern Canada, holds the 1987 synodical record for making the mad dash from the synod meeting place to the food line in the Calvin dining hall. "I've been training for this all year," said Geleynse, "although my spiritual life has suffered a little. For example, I don't pray anymore; I just don't have the time." Fellow delegates sitting near Geleynse reported that as soon as they shut their eyes for closing prayer they felt a sudden rush of air, and when they open them after "Amen," Geleynse was gone. "About the third or fourth day we started suspecting that he might be leaving during the prayer, but none of us dared open our eyes to find out," said Willem VanderBeek, delegate from Alberta North. Geleynse received a plastic denominational emblem at the honours banquet for Synod 1988.

Things to learn on both sides of the ocean

Marguerite Witvoet

Churches in The Netherlands and in North America need to take a meaningful interest in each other, says Prof. Dr. Jan Veenhof.

Veenhof, chair of dogmatics and history of theology at the Free University of Amsterdam, came to synod as a fraternal delegate of the Reformed Churches in The Netherlands (GKN), and gave a brief address.

"Your church and our church are connected in a unique partnership which has deep roots in history and has been characterized throughout the years by an intensive communication," he said. Veenhof recognized that, for the last 10 or 15 years, the CRC has had concerns, even apprehensions with the developments of the GKN, but said that "problems in the relationship do not ... lead inevitably to the end of the relation. The relation can be continued, particularly since the areas of agreement are so substantial and foundational.

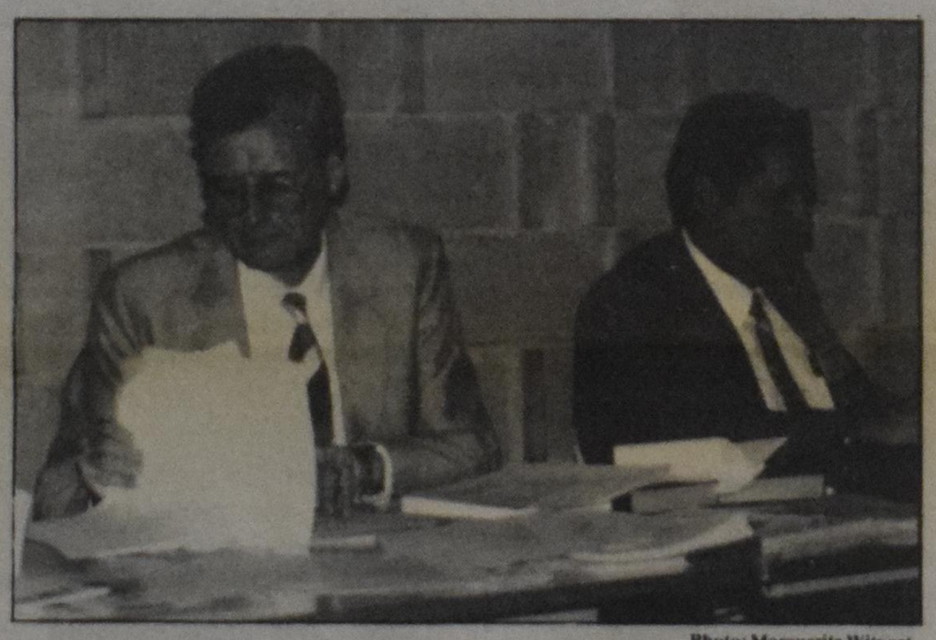

Photo: Marguerite Witvoet

Fraternal delegate from the GKN, Prof. Dr. Jan Veenhof (left) and observer Rev. Ildefonso Torres of the CRC in Puerto Rico.

Avoid cliches

Veenhof called for a "careful and charitable observation" of one another that would exclude "the use of superficial cliches like: the GKN is relativistic or the CRC is old-fashioned."

What we should focus on instead, he said, is what we can learn from one another.

"What we can learn from you in the CRC is an ongoing commitment, including all financial aspects, for the local and denominational work of the church, especially in the foreign and home missions programs. Your experience in the field of evangelism and congregation-building in multicultural and multiracial situations are useful for us."

"It is also in the area of theological research and education that we can benefit from that which is being done in your circles."

What the CRC can learn from her Dutch sister, Veenhof said, is a broader sense of ecumenism and an emphasis on making the Reformed tradition relevant to the modern world.

Synod was also addressed by fraternal delegate Rev. Ralph Robrahn of the Reformed Church of America, and observer Rev. Ildefonso Torres of the CRC in Puerto Rico. The CRC in Puerto Rico has five churches (three established and two mission) which meet in their own independent synod. Torres invited the delegates to visit his island and go fishing. "We have many fish," he said, "but we also have many men. So all you fishers of men, come. We need many hands to hold the net."

Standing proud

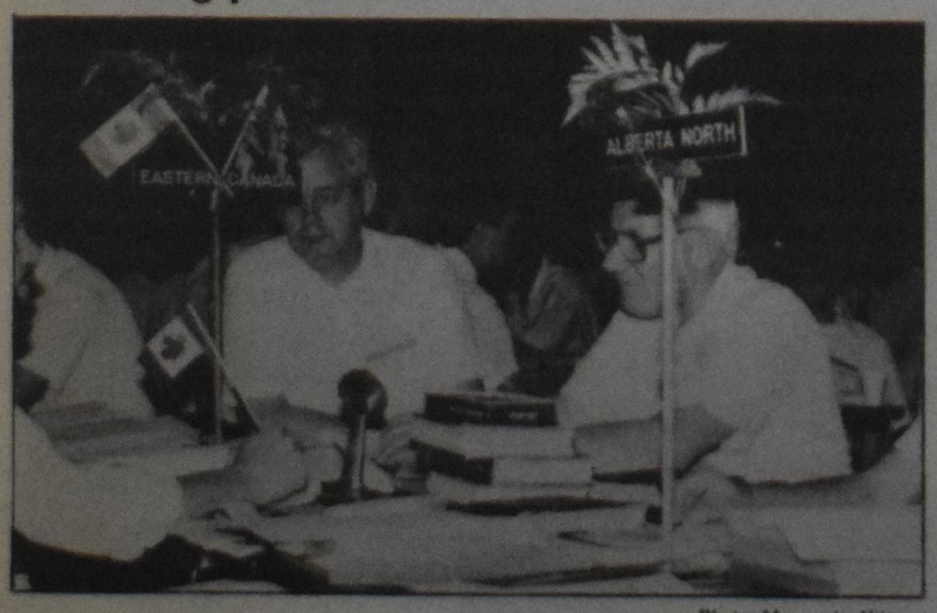

Photo: Marguerite Witvoet

All sorts of things began to grow out of Eastern Canada's sign. A Canadian flag was the first to sprout, followed by flowers, another flag, and finally, a bunch of ferns! Alberta North caught the same spirit.

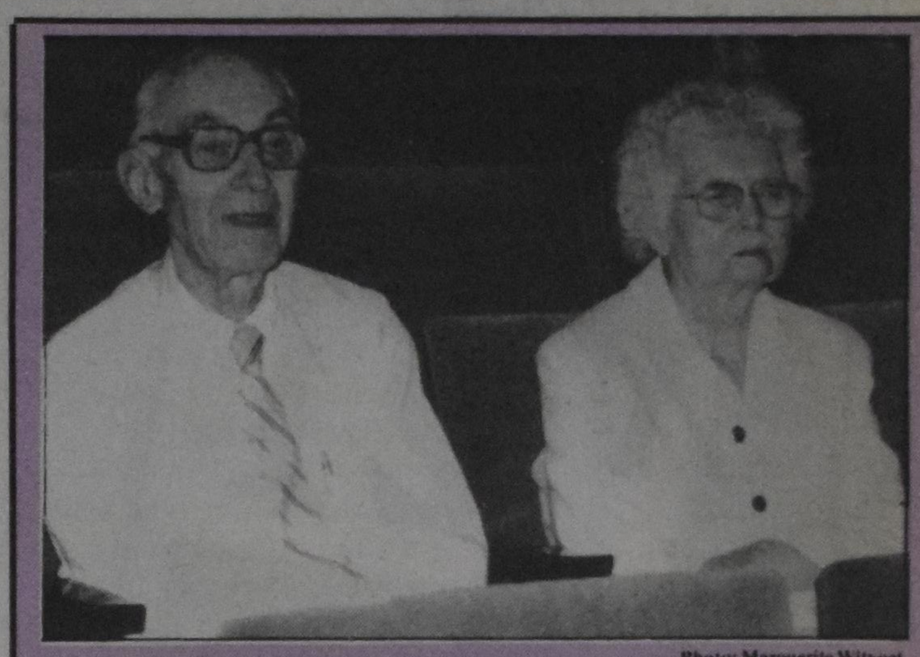

Photo: Marguerite Witvoet

Avid synod fans

MW

Enno Ennema has been going to synod faithfully for the last 13 years. "I like to see what's going on in the church," he said. This year he brought his wife along so "we could talk together about things." Enno especially enjoys the Friday presentations of the chaplains, missionaries and candidates for ministry. The Ennema's live in Townsend, Ontario.

The Banner stands corrected?

MW

Synod was respectfully informed by the editorial staff of *The Banner* that they had made a grammatical error. The title "Fund for Smaller Churches" should be changed to "Fund for Small Churches," the staff said. "Smaller" implies an antecedent, leading one to ask, "smaller *than what*?"

Silence fell upon the room as delegates stood in awe, until Prof. Ray Van Leeuwen from Calvin Seminary rose. The title is correct as is, he said. "Smaller" is an ellipsis, the antecedent being understood. The committee chose the title on purpose to refer specifically to churches smaller than the median.

So far neither side has been willing to concede its position. The debate rages on.

Too comfortable to quit

MW

The Vision 21 report sparked a lot of discussion among delegates. After an hour and a half, Ernst Lutz of Classis Atlantic Northeast began to weary of all the talk. "I think that when we came in here tonight, we made a mistake," he said. "We should have turned off the air conditioner. Everything would have been settled by now."

CRC gets married ... the old-fashioned way

MW

The question before synod was whether to approve a multi-racial orientation conference/ethnic workshop. Synod would then call "agencies and cultural representatives" to affiliate with the CRC in this endeavour. "Affiliation is a little like marriage," said Prof. Mel Hugen of Calvin Seminary, "but an old-fashioned one. You don't know each other well enough to know what you're getting into." Synod gave its blessing to the union, which will take place, D.V., during the first week of Synod 1988.

Even roll call can be interesting!

MW

Roll call can get a bit boring, so delegates like to come up with different ways of responding. Quinte delegate Abe Wamsteker tried a little Dutch poetry: "We zijn hier, alle vier."

Another delegate from Chicago South explained that his colleague was running a bit behind schedule that morning. "The late Mr. Vis is not here," he said. President Calvin Bolt responded that he hoped Mr. Vis was not that late!

A Calvinistic appointment

MW

Synod reappointed Dr. James De Jong as president of Calvin Theological Seminary with indefinite tenure. De Jong, upon being congratulated, noted that many people had asked him what the difference was between indefinite and permanent tenure. The answer, he said, was simple: "One is Calvinistic; the other is Arminian. If you have indefinite tenure, you can fall from grace; if you have permanent tenure, you can't."

1987 CRC SYNOD

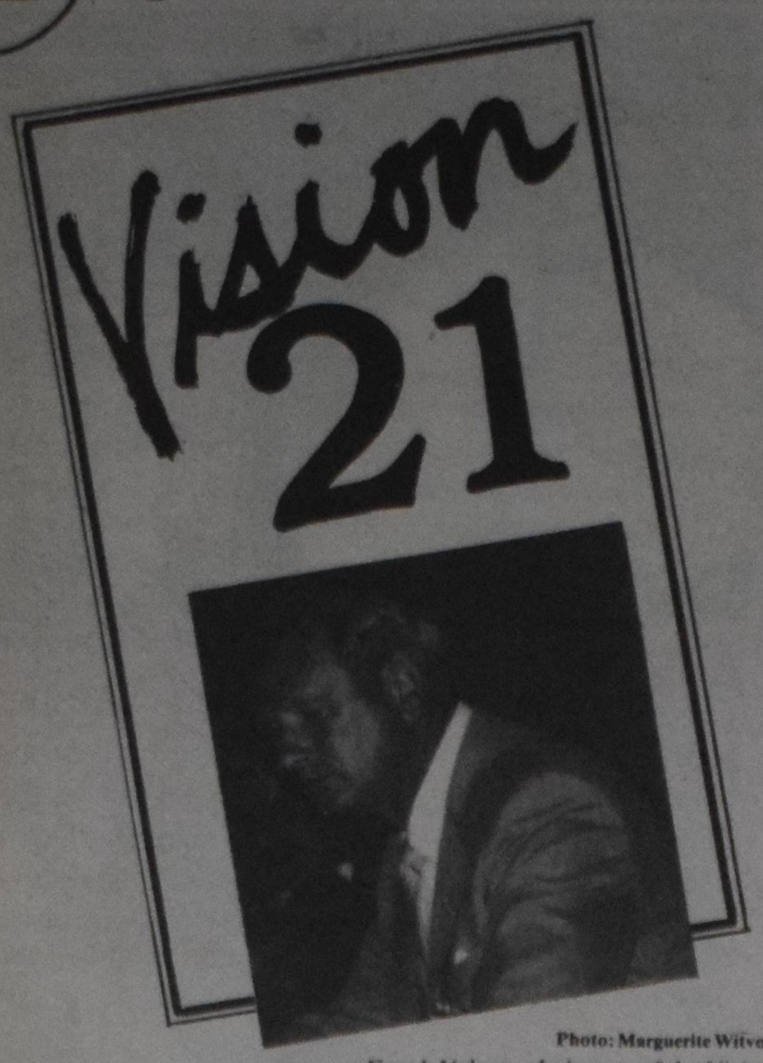

Photo: Marguerite Witvoet

Frank Velzen, chairman of the Vision 21 study committee.

Church takes steps toward new organizational structure

Robert VanderVennen

How does a denomination with a $67,000,000 annual budget for worldwide ministries organize itself for stewardly administration?

The Christian Reformed Church expressed dissatisfaction with its present organizational structure and took a step in the direction of major change through its synod on June 15. Synod affirmed the three principles and 11 guidelines recommended to it as a rationale for reorganization, and acted to appoint a committee to "recommend to Synod 1989 modifications of denominational structures which are consistent with the intent and thrust ..." of "Vision 21." Vision 21 is the plan for reorganization presented to the 1987 Synod.

Need for change

Such major action could only happen because of a strongly-felt need. At latest count as many as 27 agencies and committees are under the control of synod, a body which exists for only two weeks each year, and has an almost complete turnover of membership each year. Each of the major boards of church agencies have nearly 50 members from all over North America who try to do their business in meetings held only once a year. Co-ordination and co-operation between them results almost entirely on good will.

The nature of the plan

Vision 21 would reduce to four the number of boards supervising the denominational ministries, and would reduce the size of the boards. It would also create an administrative entity called the Executive Board which would supervise the four boards, see that the decisions of the annual synods were carried out, and work with the boards on keeping up a five-year plan for denominational activities.

A full-time position of General Secretary of the denomination would be created out of the present position of Stated Clerk. He or she would be supervised by the Executive Board and would be the chief administrative officer of the Christian Reformed Church, performing such duties as synod or the Executive Board of Synod would direct.

Such a plan could bring distinct improvement over the present operation of the work of the denomination. But it also has its potential hazards, as its numerous detractors have been happy to point out.

The problem of authority

If a big organization is going to work well in this sinful world — and even the church, alas, is part of the sinful world — authority will need to be exercised somewhere. Who will have the authority, and who will control those who have it? This was a major sticking point in the consideration of Vision 21.

Photo: Marguerite Witvoet

Some of the members of the Vision 21 study committee: (l-r) Kenneth Horjus, Dr. Anthony Diekema (president of Calvin College), Dr. Raymond Seven.

Another form of the problem of authority is the Reformed church principle that no person and no agency may "lord it over" another.

The churchly approach versus the business approach

All of this means that you can't run a denomination the same way you would a multi-national corporation. So what happens when business executives try to reform a church organizational structure? They'd like to see a hierarchical structure in which all authority would be held at one place, and delegated clearly to the next level, then to the level below that, and so forth. Evaluation and change would be regular events managed in a clear, rational way. Everyone would know what they are responsible for and what their contribution is expected to be.

All of this is behind the Vision 21 plan.

The plan under fire

When the plan called Vision 21 was born, there was a great cry of dismay which took the form of at least 20 overtures to synod not to touch the unclean thing, supported by articles in church papers.

Furthermore, some important criticisms were raised from the floor of synod. Rev. Jack B. Vos from Classis Niagara brought up serious concerns about the structure being inconsistent with Reformed church principles. Mr. Jack De Groot, an American Indian from Classis Red Mesa, predicted that smaller boards would not have place for people of minority groups which are becoming very important at the cutting edge of the denomination.

So it is a wonder that synod decided to take a step in the direction of the business management model.

There is still lots of room for deciding what changes will be made, and on what basis. For that matter, future synods may decide not to change the structure at all if they do not see plans which meet their approval. Vision 21 may not arrive until the 21st century.

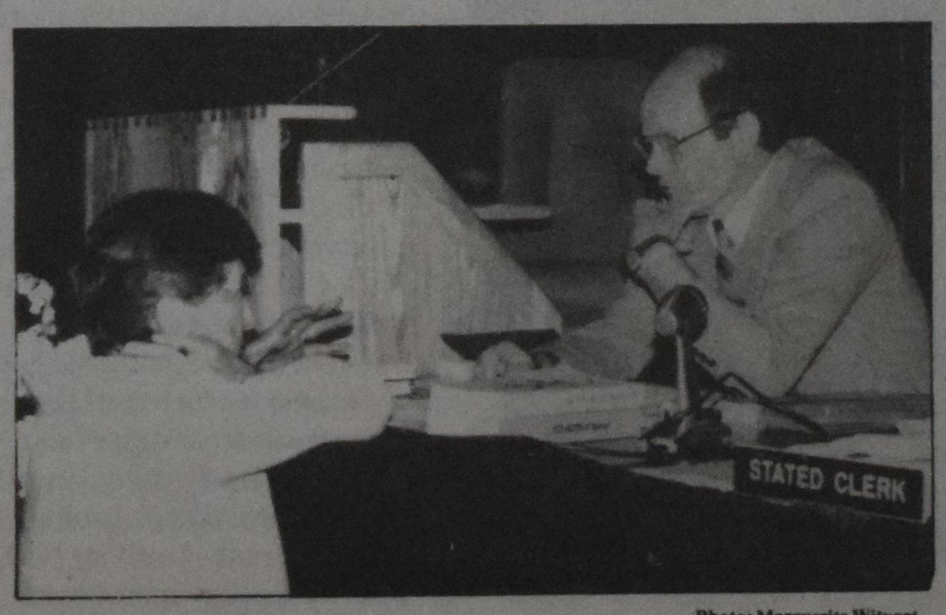

Photo: Marguerite Witvoet

Rev. Tymen Hofman of Classis Chicago South confers with this year's vice-president Rev. Jack Vos of Classis Niagara at the start of a session.

No change in candidacy policy

Marguerite Witvoet

The Christian Reformed Church will not allow licensure and declaration of candidacy to be placed under the jurisdiction of the classes. So said synod, when it denied an overture asking to change the present policy for candidacy.

The motion was adopted despite a passionate plea from Rev. John Sittema of Classis Pella who urged synod to vote against it. Sittema, the only speaker on the subject, argued that the authority of the church should lie with the local consistories and congregations as represented in their classes.

Issue of ecclesiastical suitability

Sittema appealed to synod "to remove the matter of licensure and candidacy from the Board (of Calvin College & Seminary), and to restore it back to the church." The matter of candidacy is not a matter of academic competency, he said, but one of ecclesiastical suitability. The board may decide academic competency, but the church must decide whether a person is fit for the ministry.

Student must still attend Calvin

In another motion, synod voted not to accede to a request to "revoke the rule whereby students from other seminaries are required to take one year at Calvin Seminary." Although some thought it "highly presumptuous" to assume that only one seminary could produce good ministers, and said it would deter prospective students, seminary president James DeJong supported the practice. It is necessary to have contact with students from other seminaries, he said, to make sure that their beliefs coincide with those of the CRC. This would ensure a "careful, judicial evaluation of their fitness for the ministry."

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Clambering out of this well of sorrow,
Out of a need to believe in tomorrow,
I struggle and sweat,
Straining for breath,
A slippery grasp from an abyss of horror.

Yearning to find the ultimate reason,
And fearing to find no cause to believe in;
A clammy clay hand
Of a dank bulbous fiend
Is a hair's breadth away from claiming my reason.

Then the light gets much brighter as salvation nears,
Cancels my doubts, and allays my fears;
As the life line is tossed,
Madness grasp 's lost,
And a blinding bright light drinks my happy tears.

Did all my compadres who haplessly fell,
Along with me, into that well,
Give up all hope,
As in darkness they groped,
Devoured by their own fascination with hell?

Poetry by:
Richard J. Penner
Edmonton, Alberta

This Icarus broke his wings
And drags them through
The grime and dirt;
He's afraid of the Sun!
I've seen his dreams
Turn into nightmares,
'Cause all he can see
Is the dark side of
The human moon.
Wouldn't it be nice to burn,
Burn in the heat
Of a powerful Sun?

He who commanded
Abraham's hand be stayed,
Turned His eyes
As His own Son we slayed.
For our sins, with
His own blood He paid,
This is the nature of our
Loving Lord.

Let's not sit and
Fret about World War Three.
Satan's advice
Leads to apathy.
Lilies in the field
Are so much less than we.
Trust in the nature of our
Loving God.

The contrasting landscape

The wind whispers
Across the field of golden grain,
Hinting of some far-off places,
And I hear the strain;
A single moaning, tortured, cry
Of a panting train.

The slowly sinking prairie sun
Sets bands of low hung clouds ablaze,
And paints the leaves gold and red;
His magic brush, these shortened days.
While in the distance, in a pall,
The smoking, squalid city lays,
Sucking dry, life's pastels and paints;
It breaks the pots,
And leaves behind a cheerless grey.

Upon nature's breast, urban sprawl
Like malignant cancer grows.
Boards up imagination's windows
And barricades the door,
Keeping man in desperate wondering,
If there should be more;
A prisoner of his own creation,
He can't escape the city's hold.

C.C. staff member ties knot

Photo: John Drenth

When readers look at the masthead on page 2, they will notice that the person responsible for layout and design is now called Margaret Griffioen-Drenth. The above picture explains why. Margaret joined hands with Marty Drenth of St. Catharines, not just to cut a cake but to share their lives. The wedding ceremony took place on Saturday morning, May 30 in the Covenant Christian Reformed Church in St. Catharines.

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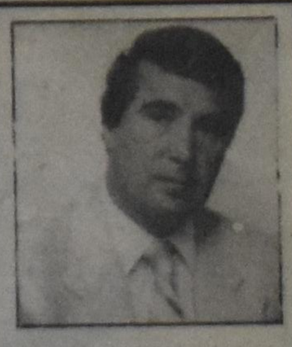

Peter VanDyk **Tony Vanderhout** **Andy Vanderhout**

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Family

A middle-class reversal of values

Alyce Oosterhuis

It was grey and miserable for the ninth day in a row of our cottage-life vacation. The children were becoming stir-crazy and rolling over and into each other from boredom. Tears were quickly elicited but not so quickly stopped. Screams of anger and frustration continued to resound within the cottage walls. What was to have been a playful, joyful, sun-spoiled, water and sand holiday ecstasy, was fast becoming a single-parent's nightmare.

It was while thinking that I should get up and do something with the children to alleviate the boredom and recapture the holiday spirit, that I was suddenly struck with the thought of our societal reversals — our upside-down approach to parenting and childhood. It is a reversal of values in the context of previous generations and earlier societies, of life without automatic washers and dryers, microwave cooking, built-in vacuum systems, cheaply manufactured clothing.

Previous generations did not have the luxury of having nothing more pressing to do than the amusement of their children. For those today whose primary occupation still involves eking out an existence in a land of plenty where they are experiencing scarcity, there is also little time for such luxuries. Hence, the reversal of values is primarily a phenomenon of a comfortable, non-deprived, middle class.

Child-centred

We have become a child-centred generation of parents who flock to the more articulate developmental psychologists who will explain to us what can be expected of our three-year-olds, our six-year-olds, our teenagers. We decorate our homes to meet the needs of changing children: at age six we build a playhouse for them; at age 10 we landscape the backyard around the trampoline; at age 15, we redo the basement so that it can house the pooltable.

Whole-language reading experts have convinced us of the necessity of reading to and with our children at a very early age and so we browse through children's sections of bookstores and our libraries now house more Winnie the Pooh volumes than the more heady stuff written by contemporary adult fiction authors.

Vacations are taken with our children's needs in mind and so we "do" Expo '86 in one day but spend three days on nearby playgrounds. In all these things we strive to enter into the child's world, the child's frame of mind, to know what to devise now, what will be the next to-be-expected phase of development.

In our parenting approaches, we strive to move away from the permissive emphasis of the '60s, the authoritarian directives of our parents, and attempt to become more humanitarian and authoritative with our children. We ask for their wishes, involve them in family councils, reason with them in an egalitarian fashion and continue to build up their self-esteem in providing opportunities for competency-acquisition. In these many facets of our parenting, we dedicate ourselves to our children, their future, their world-to-be.

Parent-centred

Prior to this century, such dedication was believed to be the responsibility of children towards their parents. Children "owed" their lives, their livelihoods, their possessions, to their parents who had raised them, provided food, shelter and education for them. Children participated with parents in the parental workplace — the shop, the farm, the kitchen. The child's space was subservient to the parent's living quarters. The literature to which they were exposed (if at all) was the literature of the adult classics which contained the timeless beauty of universal themes of interest. The child was educated or directed to live eventually in an adult world of responsibility, commitment and contentment.

I would not wish to argue for a return to this earlier mentality of parental-centredness. However, it is striking to observe that in today's child-centred world, social and developmental psychologists, as well as educators strive to devise models and curricular plans which will teach our children to become more "prosocial" or "caring" or even "loving." The egocentrism which has been observed to be characteristic of young children as a developmental cognitive limitation, is also seen to be prevalent in older children and adults as emotional and social limitations in caring for "Number One" i.e. oneself.

"... the reversal of values is primarily a phenomenon of a comfortable, non-deprived, middle class .... We have become a child-centred generation of parents.

It may well be that in our child-centredness we are encouraging an attitude of narcissism wherein the child is too infrequently confronted with parental needs as at least equivalent to self-needs; parental interests as conflicting and sometimes overriding self-interests; parental space as possibly more pressing or expansive than self-space; parental time as having to be divided more equitably between self and the parent.

Parent and child needs

I would like to see the pendulum swing to a more balanced position of parental and child needs, interests, space, time commitments. It is in balancing that the child is confronted with the other as a "real" person, that the parent can demand an other-orientation from the child as necessary and just. In this balance the child learns empathy — the ability to experience and feel what the other is feeling. Many psychologists and educators describe this empathy as the essential ingredient for a more caring, prosocial society. Increasing empathic awareness and care may help to develop the more loving and caring people this society needs to combat hatred, oppression, callousness and injustices. The reversalism of parent-centredness to child-centredness needs to be tipped on the values scale to a parent *and* child caring, sharing and centredness.

The clouds have finally released their torrents of rain. I have packed our belongings into the van and am heading home with two tired children. They have had their fun — now it is my turn to experience the joys of indoor plumbing, hot and cold running water, good lighting, a desk, my typewriter. My children understand — they are learning to share vacation times.

Dr. Alyce Horzelenberg Oosterhuis is assistant professor of education at The King's College, Edmonton, Alberta.

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NOTE: Newlyweds whose wedding announcement with their future address appears in Calvinist Contact will receive a letter offering a first-year subscription for only $10! To facilitate matters, we encourage those who request and pay for the wedding announcement to enclose $10 and the couple's future address.

Graduation

STRONKS-VAN EGMOND: Thankful to the Lord and pleased with their achievements, we, Mr. and Mrs. John Stronks, share the happiness of the recent graduations of our children:
Marlene Stronks, R.N., Mack's School of Nursing, Niagara College.
John E. Stronks, M.D., Faculty of Medicine, University of Toronto.
Dick VanEgmond, B.Ed., Faculty of Education, University of Toronto.

Thanks

ENNEMA: With gratitude to God, from whom all blessings flow, we want to thank our friends and relatives for their congratulations, gifts, many cards and best wishes we received on the occasion of our 50th wedding anniversary. Special thanks to our children and grandchildren for everything, making this such a wonderful occasion. Many beautiful memories will be with us.
Tom and Henny Ennema, Brampton.

VANDERHEIDE: We would like to thank our friends and relatives for sharing our celebration with us in well wishes, cards, visits and gifts on our 50th anniversary. A special thanks to our children and grandchildren who made this such a memorable occasion for us. Above all, thanks to our God for His goodness during these 50 years.
Wietze and Lamkje VanderHeide.

Births

KIKKERT: "This is the Lord's doing — and it is marvelous in our eyes!" (Psalm 118:23)
Henry and Heather (nee Veenhof) give praise and thanksgiving to the Lord, for He has graciously entrusted to their care twins! TIMOTHY RALPH, 7 lbs. 10 oz., and MICHELLE LAMARRA, 6 lbs. 3 oz., born May 27, 1987. New playmates for sister Julie. Twentieth and 21st grandchildren for Mr. and Mrs. Ralph and Lammie Kikkert, Grimsby, and 14th and 15th for Mr. and Mrs. William and Dorothy Veenhof, St. Catharines. Twenty-second and 23rd great-grandchildren for Mr. and Mrs. William and Adriana Veenhof, St. Catharines, and 18th and 19th for Mr. and Mrs. Anna and Sjoukje Spoelstra, The Netherlands.
A special note of sincere thanks to our families for their wonderful love and support!
R.R.#1, Grassie, ON L0R 1M0

Congratulations!

Marriages

BLAAK-AUSTIN: Andy and Joan Blaak announce with thanksgiving and joy the marriage of their daughter MARITA FREDERIQUE to MICHAEL Austin, son of Harry and Mildred Austin. They will be joined together in the Lord Jesus Christ, D.V., Saturday, July 11, 1987, at 11 a.m., at Faith Chr. Ref. Church, Burlington, Ont.
Future address: 7 Granville Ave., Hamilton, ON L8H 7E2

DUTHLER-WOUDSTRA: With joy to the Lord, we, Mr. and Mrs. Gary Duthler are pleased to announce the marriage of our daughter ADRIANA to BENNETT Woudstra, son of Mr. and Mrs. Henry F. Woudstra. The ceremony will take place at 3:30 p.m., on Saturday, July 18, 1987, in the Bethel Chr. Ref. Church, Edmonton, Alta. Rev. C. Fennema officiating.

EVERS-SLAPPENDEL: Mr. and Mrs. Bernard Evers of Wellandport, Ont., are pleased to announce the forthcoming marriage of their daughter BERNICE ANITA to JAMES WILLIAM, son of Mr. and Mrs. Bas Slappendel of Fenwick, Ont. The Lord willing, the ceremony will take place on Saturday, July 11, 1987, at 11:00 a.m., in the Riverside Chr. Ref. Church, Wellandport, Ont. Rev. A. Dieleman of Fenwick officiating.
Future address: R.R.#4, Fenwick, ON L0S 1V0

HULS-PRAAMSMA: With grateful hearts, believing that God has brought us together in His love, we, ALBERTENA PAULA Huls and LOUIS THEODORE Praamsma are happy to announce our forthcoming marriage. The bride is the daughter of Mrs. Agnes Huls and the late Rev. Albert Huls and the groom is the son of Rev. and Mrs. Riemer and Joyce Praamsma. The wedding will take place, the Lord willing, on July 4, 1987, at 4:00 p.m., in Grace CRC, 245 Tweedsmuir Ave., W., Chatham, Ont., with the groom's father officiating.
Future address: 248 Cadillac St., Windsor, ON N8Y 2S7

KEMPENAAR-VAN SOELEN: Mr. and Mrs. Bob Kempenaar of Vineland, Ont., are pleased to announce the forthcoming marriage of their daughter GRACE KAREN to HENRY CALVIN, son of Mr. and Mrs. Bert Van Soelen of Wellandport, Ont. The Lord willing, the ceremony will take place on Friday, July 10, 1987, at 6:30 p.m. in the Trinity Chr. Ref. Church, St. Catharines. Rev. Henry Katerberg officiating.
Mailing address: c/o B. Kempenaar, Box 432, Vineland, ON L0R 2C0

LENOS-BOOTSMA: It is with great joy and thankfulness to God that we, Mr. and Mrs. Robert and Nancy Lenos and Mr. and Mrs. Harry and Paula Bootsma, announce the forthcoming marriage of our children HENRIETTA LOUISE and PAUL THEODORE. The Lord willing, the ceremony will take place on Friday, July 3, 1987, at 6:30 p.m., at Ebenezer CRC, Jarvis, Ont. Rev. Nick Cornelisse officiating.
Future address: R.R.#1, Brantford, ON N3T 5L4

RUMPH-VEENEMA: Mr. and Mrs. Albert Rumph of Cambridge, Ont., are pleased to announce the marriage of their daughter BRENDA-LEE to ALVIN, son of Mr. and Mrs. John Veenema of Cambridge, Ont. The ceremony took place on Saturday, June 20, 1987, at 4:00 p.m., in the Cambridge Chr. Ref. Church. Pastor Ralph Koops officiated.
Future address: R.R.#1, Cambridge, ON N1R 5S2

Marriages

STRONKS-NOORLOOS: With joy and thanksgiving to the Lord, Mr. and Mrs. John Stronks of Ancaster and Mr. and Mrs. Anton Noorloos of Wyoming are pleased to announce the forthcoming marriage of, MARLENE Stronks and ALFRED Noorloos. The ceremony will take place, D.V., on Saturday, July 11, 1987, at 11 o'clock, in the Wyoming Chr. Ref. Church.
Future address: R.R.#2, Wyoming, ON N0N 1T0

Anniversaries

On July 9th, the Lord willing, our parents and grandparents, will celebrate their 35th wedding anniversary,

JAKE and FREIDA DERAADT

1952 1987
Congratulations Mom and Dad, Opa and Oma.
Love always, your children and grandchildren:
Bas & Joanne — Barrie, Ont.
Corrine & Al; Jaye — Kingsville, Ont.
Dorothy & Ace; Joey, Tammy — Leamington, Ont.
Maggie
John & Kim; Sandra, Paul — Ruthven, Ont.
Jack & Carolyn; David, Rachel — Strathroy, Ont.
Randy — home
Rosy — home
Open house will be held at their home on July 4th.
Home address: R.R.#2, Ruthven, ON N0P 2G0

Wellandport Dunnville
1962 June 22 1987
With thanksgiving to God, we are happy to announce the 25th wedding anniversary of our parents,

MIKE and JANE DRAAISTRA
(nee Kiers)

"Since then you have been raised with Christ, set yours hearts on things above, where Christ is seated at the right hand of God." (Col. 3:1)
With love from your children:
Tom & Amanda (girlfriend)
Andy & Joanne (girlfriend)
Irene & Hindrik De Jong; Janna
Roger
Chris
Friends and relatives are invited to an open house to be held, D.V., June 27, 1987, at the Dunnville Christian School from 2-4 p.m.
Home address: R.R.#2, Dunnville, ON N1A 2W2

1962 July 13 1987
Happy is the couple whose God is the Lord. (Psalm 144:15)
We thank the Lord for giving us Christian parents and it is our prayer that He will continue to bless them in the years to come.
Happy 25th wedding anniversary Mom and Dad!

PAUL and JANE HERREWYNEN
(nee Wesseling)

Praise to the Lord for His faithfulness and love, that He has given you, and the love you have shown to us.
Congratulations with love from your children:
Debbie & Randy Stoepker — Simcoe
Carolyn & John
Neil & Shelly
Michelle
Open house will be held Saturday, July 11, 1987, from 2-4 p.m. and 8-10 p.m. at their home.
Best wishes only please.
Home address: 5 Norris St., Simcoe, ON N3Y 5B9

More anniversaries next page!

Anniversaries

Congratulations to Dirk and Dina Staring (nee Breijer) who will celebrate their 50th wedding anniversary on July 1, 1987.

Sassenheim Brampton
1937 July 1 1987
It is with thankfulness to God for all His goodness, that we celebrate the 50th wedding anniversary of our dear parents and grandparents,

DIRK and DINA STARING
(nee Breijer)

We pray that the Lord will continue to bless them in the years to come.
Congratulations Mom and Dad, from your children and grandchildren.
Wedding text: "Set your minds on things above, not on earthly things." (Col. 3:2)
Home address: Holland Christian Homes, 7900 McLaughlin Rd. S., Apt. 1207, R.R.#10, Brampton, ON L6V 3N2

Epe, Holland Edmonton, Alta.
1937 July 30 1987
"And he said to him, 'If thy presence will not go with me, do not carry us up from here.' " (Exodus 33:15)
With joy and thankfulness to God, we announce the 50th wedding anniversary of our parents and grandparents,

WILLIEM and METTA OLTHUIS
(nee Niemeyer)

We pray that God will continue to bless them in the years to come.
With love:
Martin & Geraldine Tabak
Maureen Tabak
Linda Tabak
Tony & Joanne Overweel
Maria Overweel & Ben Vander Wekken (engaged)
Carolyn Overweel
Open house will take place, D.V., on July 30, 1987, at West End Chr. Ref. Church from 7:30 - 10:00 p.m.
Home address: #15, 14111 - 103 Ave., Edmonton, AB T5N 3W3

1952 July 1 1987
With joy and thanksgiving in our hearts to the Lord, we are pleased to announce the 35th wedding anniversary of our parents and grandparents,

ALBERT and JENNY
VALKENBURG
(nee Greidanus)

We, your children, thank you for the love and Christian upbringing you gave us. It is our prayer that God will continue to bless you.
John & Nellie Hoogendoorn; Nathan, Michael, Alissa, Janelle
John & Wynne Mosterd; Jonathan, Rachel, Nicole
Peter & Geraldine Valkenburg; Benjamin, Anna Ruth
Gerald & Alice Mosterd; Jennifer, Jared, Gregory
Jerry & Dorothy Kassies; Jonathan
Shawn & Christina; Sarah, Joshua, Daniel
John & Wilma Valkenburg
Henry & Tina Valkenburg; Amy, Erica
Home address: Box 643, Clinton, ON N0M 1L0

Anniversaries

Hoofddorp, NH Abbotsford, B.C.
1942 July 8 1987
We praise and thank our heavenly Father for the many blessings given to our parents and grandparents,

PIETER and CATHLEEN
PEETOOM
(nee Romeyn)

On July 8 they will celebrate their 45th wedding anniversary.
We, your children and grandchildren, pray the Lord to keep you for each other, and us, for years to come, in health and happiness!
All our love:
Len & Leona
Sherry Leigh
Cameron Ross
Heather Ann
Bradley Pieter
Dad and Mom will be home July 8, 10:30 - 4:30.
Home address: 2266 Taylor Way, Abbotsford, B.C. V2S 4T2; tel. (604) 853-6958.

Iron Springs, Picture Butte
Alberta Alberta
1962 July 6 1987
"Look to the Lord and His strength; seek His face always." (Ps. 105:4)
With great joy and thankfulness to God, we, the children, would like to announce the 25th wedding anniversary of our parents,

ROELOF and DINY SCHOLTEN
(nee Stronks)

Love from:
Wilf Scholten
Lorraine & Tim Segboer
Bernice Scholten
Doug Scholten
Brad Scholten
Brendan Scholten
Open house: July 11, 1987, 7:30 p.m., at the Elk's Hall, Picture Butte, Alta.
Home address: Box 476, Picture Butte, AB T0K 1V0

Naaldwijk St. Catharines
1947 1987
"Blessed are those who trust in the Lord." (Ps. 84:12b)
With thankfulness to God, we hope to celebrate on July 9, 1987, D.V., the 40th wedding anniversary of our parents and grandparents,

BERTUS and HENDRIKA
VANDEN BOGERT
(nee Stigter)

We pray that the Lord will give them many more years together.
Jeannette & Robert De Vries; Sharlene, Paul, Jason
Lane & Eileen Vanden Bogert; Daryl, Melanie, Kevin
Casey & Cora Vanden Bogert
Open house on July 9, 1987, from 7-9 p.m., at the St. Catharines Maranatha Chr. Ref. Church fellowship hall.
Home address: 30 Duncan Dr., St. Catharines, ON L2N 3P2

Classifieds

Anniversaries

1952 July 5 1987
With thanks to God, we would like to announce the 35th wedding anniversary of our parents,

MORRIS and ANNE VELLEKOOP
(nee Glas)

We wish them God's continued blessing on their life together.
With love from their children:
Ingrid
Michael
David & Angela
Maurice
We would like to welcome those who wish to help us celebrate this event to an open house to be held at Rehoboth Chr. Ref. Church, 800 Burnhamthorpe Rd., Etobicoke, on Saturday, July 4, from 2-5 p.m.
Home address: 12 Raintree Path, Etobicoke, ON M9C 5A9

JOHN and MENNY WERKHOVEN
(nee Blok)

with their children and grandchildren celebrate 30 years of blessed marriage on July 3, 1987.
We wish them many more years of happiness together.
With love from their children and grandchildren:
John & Carolyn Werkhoven; Jaclyn, Rachel, Kristen — Cambridge
Alice & Randy Groen; David — Grand Valley
Rick & Marcia Werkhoven — Orangeville
Wayne Werkhoven — Brampton
Home address: 94 Jessie St., Brampton, ON L6Y 1L7

Berlikum, FR Holland Marsh
1947 June 26 1987
Gal. 6:2.
We are thankful to the Lord that,

TEAKE P. and DETTY VISSER
(nee Sipma)

celebrated their 40th wedding anniversary on June 26th.
With love from their children and grandchildren:
Peter & Faye Visser; Danika, Amber — Edmonton, Alta.
Mike Visser; Jody — Bradford
Jeff, Marty — Red Deer, Alta.
Terry & Tena Griffin; Amanda, Michael — Langley, B.C.
Sam & Susanne Visser; Christy, Angela, Lisa — Gilford, Ont.
Harold & Darlene Visser; T.J., Nikki — Keswick, Ont.
Ed Visser — Newmarket, Ont.
Home address: R.R.#2, Newmarket, ON L3Y 4V9

Obituaries

"Want hetzij dat wij leven, wij leven den Heere, hetzij dat wij sterven, wij sterven den Heere: hetzij dan dat wij leven, hetzij dat wij sterven, wij zijn des Heeren." (Rom. 14:8)
De Here heeft tot zich genomen na een kortstondige ziekte,

WYBE DE BOER

Wij betuigen onze innige deelname met Mrs. De Boer, kinderen en familie. Moge de Here hun een troost zijn in dit verlies.
Golden Age Club, Fenwick en Wellandport.

"Ik heb den goeden strijd gestreden, ik heb mijn loop ten einde gebracht, ik heb het geloof behouden." (2 Timotheus 4:7-8)
Na een lang en geduldig lijden en nog heel onverwachts heeft de Here op 4 juni, 1987, in Zijn heerlijkheid opgenomen,

Mrs. WILMA HOEKSTRA

echtgenote van Mr. Ralph Hoekstra op de leeftijd van 81 jr. Zij mocht het voorrecht genieten kortgeleden hun 55-jarig huwelijksfeest te gedenken. Met dezen betuigen wij haar man, kinderen en familie onze deelneming, met de troost dat zij bij haar Verlosser is.
Namens de bewoners van "South Chatham Village," 40 Elm St., Chatham

Obituaries

"I have fought the good fight, I have finished the race, I have kept the faith. Now there is in store for me the crown of righteousness, which the Lord, the righteous judge, will award to me on that day — and not only to me, but also to all who have longed for His appearing." (2 Timothy 4:7,8)
On May 18, 1987, after a lengthy illness, the Lord took to His heavenly home our dear grandson, nephew and cousin,

JEFF KAMERMAN

at the age of 20 years.
His passing saddened us but we have the assurance that he is at home with the Lord whom he loved.
May our loving God comfort his grieving family.
Cor & Agnes Kamerman
Jane & Kevin
Glen & Kim
Kevin
Lovingly remembered by:
Beppe Ellens — Sarnia, Ont.
Pieter & Lore Ellens — Veenendaal, The Neth.
Kees & Eke v.d. Kreeke — Den Oever, The Neth.
Anthony & Alice Van Dyke — Listowel, Ont.
Gordon & Hilly Ellens — Sarnia, Ont.
Auke & Addy Ellens — Bradford, Ont.
John & Trudy Brouwer — Komoka, Ont.
Gerald & Frances Rhebergen — Tottenham, Ont.
Pete & Joan Kapteyn — Sarnia, Ont.
Jake & Theresa Beute — Goderich, Ont.
and cousins.
"The Lord Himself goes before you and will be with you; He will never leave you nor forsake you." (Deuteronomy 31:8)

July 3, 1966 May 18, 1987
After a battle with cancer for two years, the Lord took to Himself,

JEFF KAMERMAN

Son of Cor & Agnes.
Brother of:
Jane & Kevin Vandertoorn
Glen & Kim Kamerman
Kevin Kamerman
His words, his courage and his love for others, shown in so many ways, will never be forgotten by his family.
Opa & oma: Adrian & Jane Kamerman — Brampton
Aunts & uncles:
John & Bette Kamerman
Abe & Anne Kamerman
Adrian & Nellie Kamerman
Femmie & John Feddema
Simon & Margaret Kamerman
and cousins.
"God has called me heavenward in Christ Jesus." (Philip. 3:14)
Home address: 45 Bellefontaine Rd., Agincourt, ON M1S 1J6

The Lord in His infinite wisdom called home on Tuesday, June 9, to be with Him our dear friend,

JOHN SIPKENS

We hope and pray that God will sustain Gertie and her children and grandchildren in the days ahead of them.
Trust and obey,
for there is no other way,
To be happy in Jesus,
than to trust and obey.
Their friends:
John & Pauline Deelstra
Tony & Tine Noorloos
John & Dorothy van der Wal
Hilco & Susan Poolman
Dick & Itske Douwes
John & Siene Lindeboom

Durham Region Right to Life Association has audio and video materials as well as speakers available for students, teachers, clubs and churches, etc. For info. (416) 668-7911.

Obituaries

"I lift up my eyes to the hills. From whence does my help come? My help comes from the Lord, who made heaven and earth." (Psalm 121:1,2)
On May 25, 1987, the Lord took to His home and to His glory,

WILLEMINA WEVERS
(nee Van Tebberen)

at the age of 76 years.
Beloved wife of the late Jan Hendrik Wevers, and dear mother, grandmother and great-grandmother of:
Rita & Corny Biesbroek — Lethbridge, Alta.
Alice Schenk — Lethbridge, Alta.
Gerry & Willy Wevers — Lethbridge, Alta.
Ann & John Lubbers — Calgary, Alta.
Leta & Arie Konynenbelt — Abbotsford, B.C.
Berna & John Vos — High River, Alta.
Jackie & Alan Poole — Winnipeg, Man.
Ben & Sylvia Wevers — Langley, B.C.
Derk & Hennie Wevers — Baden Baden, West Germany
Willy & Chuck Haines — Lethbridge, Alta.
Nelly & Elroy Nieboer — Iron Springs, Alta.
John & Brenda Wevers — Fort Macleod, Alta.
Martin Wevers — Calgary, Alta.
Michael & Helen Wevers — Edmonton, Alta.
56 grandchildren & 19 great-grandchildren.
Sister of Egbert Van Tebberen and sister-in-law of Mina Van Tebberen, both of The Netherlands.
She was also predeceased by one grandchild in 1964.
The funeral service was held on May 29th, 1987, at Maranatha Chr. Ref. Church in Lethbridge, Alta., with Pastor Gary Bomhof officiating.

Real Estate

APPLE ORCHARD:
Immaculate brick 3-bedroom bungalow on 8 acres of land with over 800 young apple trees as well as a small barn and pasture. This attractively landscaped property is located in an ideal area for retail sales. A perfect way to help pay your mortgage. Asking $175,000.
GREENHOUSE BUSINESS:
Great family business opportunity! A well-established outlet of various greenhouse plants and flowers, with fully equipped facilities. Lovely 3-bedroom brick bungalow with recently refinished kitchen and finished basement with extra bedroom and large family room. Asking $98,500.
These properties are located in Eastern Ontario near Morrisburg and the St. Lawrence River. Within the school area of Timothy Christian School, Williamsburg.
Thom Realty Limited, Realtor
Morrisburg Shopping Centre
(613) 543-3598

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Edmonton, AB
T5W 0A3
Tel. 471-1814
Sid Vandermeulen
Contact us first when you think of moving to Edmonton and district.
Het vertrouwde adres.

Accommodations

21-year-old Ryerson student looking for **accommodation** or others to share a house or apartment in the downtown **Toronto area.** Contact: Sandra Wynia, 508-33 Leaside Dr., St. Catharines, ON L2M 4G2. Phone: (416) 937-2700.

Wanted to Rent

Young, responsible couple would like to rent house or apartment in Dundas or surrounding areas. Please call: (519) 527-1776.

Help Wanted

Help wanted on **dairy farm** beginning in August. Room and board provided. Phone (519) 523-9610.

ECE graduate wanted in Christian Day Care in S.W. Scarborough; good salary and benefits offered. Phone (416) 699-0863.

Full-time employee to work on modern 85-cow **dairy farm.** Must like working with high-producing cows and do field work. Mechanical skills an asset. Good working conditions. House included. Quinte area. Phone: (613) 398-6834.

CRWRC of Canada

invites applications for a

GENERAL ACCOUNTANT

to begin September 1, 1987

The successful applicant will have a degree in General Accounting or presently working towards the completion of a CGA.
This position includes responsibility to maintain and monitor all financial activities of the organization in Canada, with extensive involvement in the administration and maintenance of personnel matters. Experience with computerized systems a definite asset.

Submit resume to:
Harry Veldstra
P.O. Box 5070, Burlington, ON L7R 3Y8
(416) 336-2920
Please respond by July 30, 1987

Hope Centre Inc.

an alternate day program for mentally handicapped adults, seeks applications for the following positions:

- **Kitchen-cantine co-ordinator**
- **Community awareness assistant**
- **General program assistant**

These positions to start before August 1, 1987.
For more information call
Margaret Louwes or Patricia Kostishyn
at (204) 586-9679
and send resumes to:
Hope Centre Inc.
240 Powers St., Winnipeg, MB R2W 5L1

R · C · B · P · A
Reformed Christian Business and Professional Association

The Board of the

Reformed Christian Business and Professional Association

invites applications for the position of an

EXECUTIVE DIRECTOR

Please forward all inquiries and resumes before August 1, 1987, to:
Henry Sieders, Secretary
c/o 2012 James Street, Burlington, ON L7R 1H1

Public Affairs Director Wanted

Citizens for Public Justice

invites applications for the staff position in its Calgary office. This is a one-year contract position with options for working full-time or job sharing. Tasks include organizing membership and public education events, financial development, working with volunteers in continuing the Calgary-based policy development and action projects, public relations, and related administrative duties.

Applications and resumes should be submitted by July 15, 1987 to:
CPJ Hiring Committee
#201, 223-12 Ave. S.W., Calgary, Alberta, T2R OG9
For more information call: Calgary 265-6979
Edmonton 454-2691
Toronto 979-2443

Ministers

CRC of Vernon, B.C. is seeking a pastor. Church profile available upon request. Interested ministers please contact Calling Committee, c/o George Onderwater, 2905 - 25th St., Vernon, B.C. V1T 4P8

Teachers

BRANTFORD: Because of maternity leave, **Brantford Chr. School** is in need of a **Grade 1/2 teacher** from mid Oct. to the end of Feb. Please send applications to Chris VanderVeen, Principal, 7 Calvin St., Brantford, ON N3S 3E4. Tel. (519) 752-0433.

CHILLIWACK, B.C.: Chilliwack Chr. School invites applications for one teachers position for **Grade 1/2 combination,** and a possible part-time position for Grade 2. Please send resume to: Mr. Jim Bleeker, Chilliwack Chr. School, 9750 McNaught Rd., Box 161, Chilliwack, B.C. V2P 6G2 or call 604-792-4171.

HAMILTON: Calvin Chr. School — The Education Committee invites persons with a teaching background and a practical and theoretical knowledge of **Art** to apply for a part-time position (one day per week). Phone applications accepted until July 3, 1987. For details contact: Mr. Hultink at (416) 388-2645.

HOUSTON, B.C.: The Houston Chr. School is seeking applications for a **Grade 7/8** teacher with a major in Science. Please contact the principal Mr. H. Fritschy, Houston Chr. School, Box 237, Houston, B.C. V0J 1Z0. Tel. (604) 845-7736 (school) or 845-7953 (home).

LONDON: The London Parental Chr. School requires a **music teacher** for the 1987-1988 school year, to teach one day per week. Please send your application and resume to the principal, Mr. H. Goodhoofd, L.P.C.S., 202 Clarke Rd., London, ON N5W 5E4

Vacations

Bed and Breakfast
Vacationing in the Toronto area? Our country home situated in beautiful rolling hillsides is the ideal place to stay. Lots to see and do. Call the Flim's at 1-416-655-4142, Oshawa, Ont.

Lakewood Christian Campgrounds
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Phone: (519) 899-4415
or (519) 337-6031
Lakewood consists of 125 acres of land, ponds, wooded trails, a creek, family camping and group camping area. Large pool facilities. Long nature and hiking trails.

Collingwood condo
2 bedroom, beach, pool, tennis, golf, horse-back riding, at $350 a week. Special rates for spring and fall.
Call: H. Bloemsma
(416) 648-2182

Come to beautiful PEI for your holidays and stay at
Southport Motel and Cottages
Quiet location, scenic view, pets permitted. The only 3-way hookups near Charlottetown. Contact: Tony or Johanna Enserink at 902-569-2287.

Teachers

STRATFORD: Stratford and District Interdenominational Chr. School is in need of a **teaching principal.** Send resume to: Mrs. J. Streutker, Secr., R.R.#1, Tavistock, ON N0B 2R0; for further information contact the school at (519) 393-5675.

RICHMOND, B.C.: Enthusiastic teachers needed for **Richmond Chr. School,** K-8. Have potential openings in **Grade 4, Grade 7, music** and **teacher-aid** for the 1987/88 academic year. Please call principal: Ian Codling, 604-272-5720.

Vacations

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of Muskoka
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Clean, comfortable, self-catering apartments and cottages at affordable rates. Safe, sandy beach, games room, outdoor hot tub and sauna. Canoes and paddleboat no charge.
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Phone: (416) 352-2308

Vacations

Southampton
Hampton Court Motel
Short walk to beaches; close to golf courses, tennis and shopping.
MOTEL UNITS: twin beds, colour T.V.
HOUSEKEEPING APARTMENTS
COTTAGES (2 bedrooms)
Heated outdoor pool.
Breakfast lounge.
(519) 797-2000.

Redeemer College Update

by Rev. Leonard T. Schalkwyk

On May 2nd we celebrated the second graduation ceremonies at Redeemer College. This time there were 38 graduates.

A FESTIVAL:

A festive atmosphere pervaded the campus. This was another landmark in the history of this young college. At the board meetings I feel the excitement of breaking new soil, planning new paths, the need for new buildings, due to unexpected expansion.

A number of our graduates go on to university or seminary. Others were looking for a job: they were all placed, with full recognition of their business degrees. Sixteen of our graduates had studied for teaching, in a combined program with Calvin College. All 16 received contracts from Christian schools.

Our graduates had dared to study at our fledgling Christian college out of conviction, not knowing whether at the end of their studies our degree would be recognized. They saw their faith rewarded and their hopes fulfilled. That is why this graduation day was for them a special spiritual experience, an answer to prayer.

ANSWERS TO PRAYER:

There are many other answers to fervent prayer: O.S.A.P. (Ontario Student Assistance Plan) recently decided that Redeemer College students are fully qualified for grants and loans like any other university student. This is a major breakthrough in recognition of our college and a tremendous help for our students. Another breakthrough is the fact that we just received news that the trend-setter University of Toronto has now decided that the Redeemer College degree is equivalent to a B.A. degree from any university in Canada. That means complete transfer privileges. This has come sooner than any of us had expected or dared to pray for.

TROPHY:

Redeemer College also received another trophy of academic achievement. Once a year the Queen Elizabeth Silver Jubilee Award is granted by the Governor General. Each A.U.C.S. member (Association of Universities and Colleges of Canada) nominates one student. There are in total about 80 universities and colleges in Canada. Thus about 80 students compete. Out of these, five students are awarded. This year, a student of Redeemer College received the prize.

Small wonder there is excitement on campus about all the blessings of the Lord.

MOVING AHEAD:

All this has sparked a flurry of student applications and now we expect to have about 300 students for the new study year. Young people, it is not too late to apply!

For me it is a spiritual experience to sit on this board. The financial support and the prayers of the congregations are heart-warming.

Truly, this is a grass-roots movement, in living contact with the supporting communities and yet also recognized by the institutions of higher learning in our land.

Let us pray that all our institutions of Christian education may remain subject also to the highest law: the infallible word of our covenant God.

PAID ADVERTISEMENT)

OPLEIDINGS-KANSEN CANADESE STRIJDKRACHTEN.

Een Universiteitsopleiding en een carrière in de toekomst.

Voor meer inlichtingen over plannen, aanvraagvereisten en opleidingskansen kunt u een bezoek brengen aan het dichtstbijzijnde opleidingscentrum of u kunt kosteloos bellen — we zijn in de "yellow pages" onder "Recruiting."

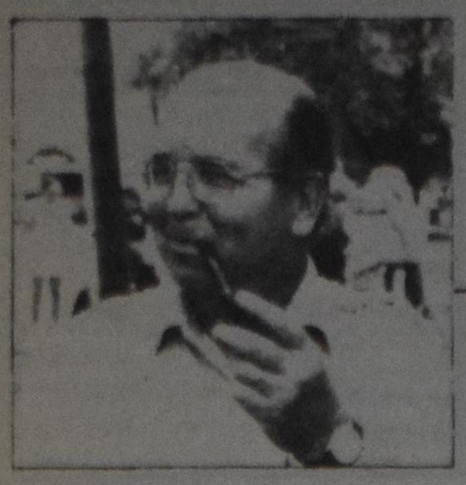
Het is uw keuze, uw toekomst.

THE CANADIAN ARMED FORCES

Canada

Dutch

Robert VanderVennen, page editor



Kommentaar met een knipoog

Herman de Jong

Ongeveer dertig jaar geleden belegden de Jongelingsverenigingen van de drie noordelijke provincies, Groningen, Friesland en Drente, een massale openluchtsamenkomst enige kilometers ten noorden van Haulerwijk, waar de drie provincies hun gezamelijk trefpunt hebben. Men vindt daar een paaltje op het weiland van de Rooms-Katholieke boer Gregory, een weiland omringd door hagen. De bijeenkomst werd dan ook afgekondigd als "Hagepreek 1957." Boer Gregory had er in toegestemd, dat de Gereformeerde Jongelingen dat weiland wel mochten gebruiken, zolang ze de struiken rondom het weiland met rust lieten, bij gebrek aan beelden. Hij had natuurlijk de Vaderlandse geschiedenis horen toelichten van een bepaalde kant. Midden in de zomer, om precies te zijn de zaterdag van de "Bouwvak-week," zou de openluchtsamenkomst plaats-vinden. Blonde Friezen, bonkige Groningers en de wat meer tengere Drenten met hun gezond-blozende, vriendelijke gezichten zagen er met spanning naar uit — men had immers ook de meisjesverenigingen uit-genodigd. Hoeveel huwelijken van onze oudere garde in Canada hebben hun tere begin gehad op zulke hoogtijdagen? Hoeveel tengere Drenten kwamen met een struise Groningse uit de bus? Hoeveel Friezen zagen wel iets in dat Drentse meisje met dat smeuige dialect? Waar ze dan ook al voor dienden, deze dagen der dagen, het bevorderde gelukkig geen in-teelt!

★ ★ ★ ★ ★ ★

Hannus Mos uit Wildervank, Jan Oegema van Joure en Piet Wubs uit Emmercompascum zaten in het "Planning" comité. Deze jongens waren met zorg verkozen — het waren dan ook echte "planners." Later zouden die jongens naar Canada emigreren, want ze behoorden tot die enthousiaste stoere groep der bevolking die het al wel gezien hadden: pas in Canada kon je nou es echt goed "plannen." Ons drietal zou dan ook imposante posities veroveren in hun nieuwe vaderland — Hannus Mos werd zelfs deputy-minister in Newfoundland! En Piet Wubs, die klein begonnen was met kroketjes verkopen, zag zijn winkeltje groeien tot één der grootste chain-stores in Noord-Amerika. Jan Oegema kreeg grote bekendheid als dominee en er werd gefluisterd dat hij spoedig synode-voorzitter zou worden. Zijn bezonken mening, aangevuld met een W-de-W inslag en charismatische vrolijkheid (was hij het niet die als eerste dominee in Canada beide armen verhief tijdens het zingen van "How Great Thou Art") zou wellicht bindend werken in een kerk op de driesprong.

★ ★ ★ ★ ★ ★

Zoals al bleek, was de plaats der samenkomst met zorg verkozen. Piet Wubs had het al wel bekeken, dat werd hommeles met Hannus Mos en Jan Oegema. Jan wou om historische redenen de grote concertzaal in Dokkum afhuren. Daar waren immers de eerste Hollanders bekeerd, en een bijeenkomst daar zou blijk geven van voortgaande Reformatie.

Hannus Mos wilde natuurlijk naar de Grote Markt te Groningen. Assen werd niet eens genoemd, ofschoon Piet Wubs wist dat het grote kazerne-plein niet gebruikt zou worden die dag, want de soldaten waren ineens tot bouwvak-arbeiders gepromo-veerd. En zo stelde de slimme Drent voor om die hoogtijdag te vieren waar de drie Provincies elkaar tegen de schenen trapten. De Provinciale Hoofdbesturen waren maar wat ingenomen met het voorstel van Piet Wubs.

Ik neem u nu mee naar de consistoriekamer van de Gereformeerde Kerk te Zuidlaren, waar ons drietal hun derde comité vergadering hield. Deze keer zou het spannen: er moest een spreker worden gevonden. Nu was dat in Nederland destijds vrij gemakkelijk. Er waren immers vele professoren, die naast hun wetenschappelijke bezigheden de Gereformeerde jeugd op het rechte pad trachtten te houden. Leuke kerels waren het! De vooroorlogse dikke buiken met glanzende horloge-kettingen waren er niet meer bij. Alleen Prof. Dijk trad nog enigszins plechtig op. Maar die hadden ze al zo vaak gehoord! De dominee van Joure met zijn hangsnor? Beste spreker, maar zijn Friese tongval werkte op de lachspieren van de jongelingen rondom Scheemda. Professor Waterink? Het comité debatteerde ernstig en lang over de kwaliteiten van deze onderwijsman. Zijn "Brieven aan jonge mensen" had louterend gewerkt, vond Jan Oegema. Had hij geen fijne oplossing gevonden de driften die omwoelden in jonge gereformeerde lichamen te beteugelen? "Lange wandelingen maken jongens, en natuurlijk ... goed aanstappen!" De jongelingen vonden dat een pracht van een oplossing. Je zag ze dan ook elke Zaterdagavond flink "aanstappen" in de hoofdstraten van gehuchten, dorpen en steden. Soms vertraagden ze hun flinke pas, als ze iets schoons en liefelijks ontmoetten. Want ook de meisjes hadden zich de sublieme raad der professor goed op hunne harten gebonden: ook zij stapten flink an!

De drie jongelingen staarden elkaar peinzend aan. In het geval dat Waterink zou spreken, kon men misschien nog lumineuzer adviezen verwachten? Hannus opperde: Dominee Hommes van Groningen? Maar Jan Oegema's kennis van dominees ging niet over de Friese grens. "Nooit van gehoord," bromde hij. Piet Wubs hield zich gedekt en liet de anderen maar een poosje aantutten. Okke Jager kwam ter sprake. Hij schreef mooie gedichten en fijne boeken, maar ze waren niet zo zeker van zijn sprekerstalenten.

"Nou jôh," zei Hannus Mos tegen Piet," Zeg ook es wat, zitst doar ja als 'n kip zunder kop!" "Hollands praten, mannen," zei Jan Oegema, "ik wil graag meeluisteren." "Ja jongs," sprak Piet Wubs wat verlegen, "ik zal dan zo goed mogelijk mij proberen uit te drukk'n in de 'Ollandse taal, maar as ik er nou zo af en toe es een woordje Drents tussen slinger, moet ie maar denken dat ik dat in het vuur van mien rede doe. 't Is toch merakels dat wie zo'n muuite hebben een goede spreker te vinden. We zitt'n ja in een impasse, om 't nou maor es geleerd te zeggen. Nou zat ik net te denken an dat briefien dat ik van mien zus Dina uut Canada kreeg. Ze hebt daar een spreker hoord waar ze totaal van onderste boven was. Billie Graaham hiet die man en hij heeft zien duuzenden bekeerd. "Wie hoeven niet meer bekeerd worden, Piet, en bovendien kun wie die man immers niet verstoan," aapte Hannus Mos Piet lachend na. Maar als menige Drent, Piet was niet van gisteren. "Nou jongs," zei hij," wie kent die man toch wel vertellen dat hij dan maar wat verder muut aanbouwen? En die Graaham het immers ook ja in Canada sproken, en doar verstoan de mensen immers ook ja gien Amerikaans. Hij het vast een vertaler noast 'em staan, dach ie van niet? Denk es an jongs, 'n spreker van internationaal formaat! Doar gaat de hele Nederlandse pers an kapot! Doar zullen ons kiender en kleinkinder nog jaren over praten. En die man kan er vast wel 'n paar andere spreekbeurten an vastknopen, zodat we nog wat centen in onze bondskas overhoud'n."

Jan Oegema had bezwaren. "Die Graaham is natuurlijk niet Gereformeerd, wie weet met wat voor malligheden die man voor de dag komt." Waarop Piet Wubs antwoordde dat Dina, zien zus, het toch wel zou weten. Ze had geschreven dat haar geloofsleven zeer gesterkt was geworden toen ze onder het gehoor van deze evangelist zat.

Jan Oegema en Hannus Mos keken elkaar aan alsof ze het in Keulen hadden horen donderen, en daar heeft elke noorderling wat moeite mee. Denkrimpels op hun fijnbesneden gezichten ... vingers die roffelden op de oude consistorietafel. "Ik moet eerst ruggespraak houden met mijn bestuur," zei Jan Oegema. (Deze bedachtzaamheid zou hem veel later in zijn leven goed te pas komen). "Ik ook," zei Hannus Mos," en wees er maar zeker van dat het Groninger Bestuur dat voorstel zal afwimpelen, wij hebben al zoveel mot veroorzaakt op het kerkelijk terrein." "Ik huif er niet meer over praten," zei Pieter Wubs, "Mien Bestuur bestaat uut voortvarende jongs, en ze vonden het een pracht idee." Verrast zagen de Groninger en de Fries het tengere Drentje aan. Voor de tweede keer stonden ze voor het feit dat men Drentenaren niet moet uutvlakk'n.

(Wordt vervolgd)

Herman de Jong woont in Jordan Station, Ontario.

Waar vinden we een spreker? ...

Riekske (III)

Lini R. Grol

"Nou heb ik twee nachtjes geslapen," verkondigde Riekske die morgen toen ik hem wakker maakte voor zijn ontbijt. "En nou ga ik naar huis," voegde hij er met grote zekerheid aan toe terwijl hij de melk naar zijn mond bracht.

"Nou, nou Riekske, reken daar nu niet op," probeerde ik hem voor te bereiden op een eventuele teleurstelling. "Straks gaan we samen naar de speelkamer. Is dat niet fijn? We hebben er een fietsje en een echt schoolbord waar je op kunt schrijven." Hij luisterde met grote ogen van plezier. "Ja echt? Een fiets die je in de kamer mag rijden?" Dat leek hem wel.

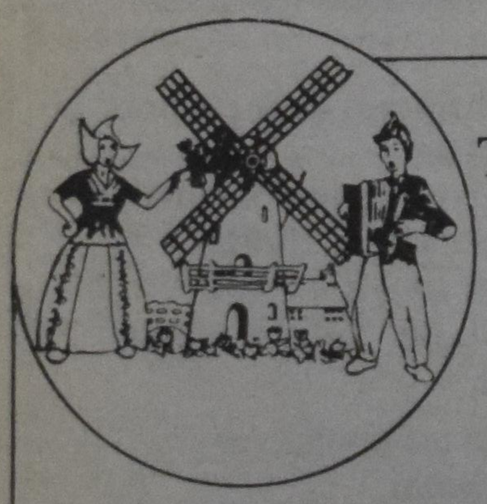
Verheugd borduurde ik daarop door. "Ja, en er zijn nog andere dingen ook, een autootje waar je in kunt zitten en rond rijden. Natuurlijk moeten de andere kinderen ook een beurt hebben. Het is niet voor jou alleen, hoor." Hij knikte begrijpend. Hij wist alles af van delen met de andere kinderen. "Maar ik mag er ook in?"

Hij at haastig om maar vlug naar de kinderspeelkamer te mogen.

Ik liet hem met de andere kinderen in de speelzaal. In tijd van een ogenblik zat hij op het fietsje en peddelde rond de kamer. Hij zag me niet eens staan. Hij glunderde en gilde naar ieder die hem in de weg kwam: "Opzij, opzij." Natuurlijk verstond niemand wat hij zei, maar zelfs de kleintjes waren wijs genoeg om uit zijn weg te gaan.

Toen ik voorbij het bureau van de hoofdzuster kwam riep zei mij toe: "Blijf even in de buurt. Riekske's ouders hebben het in hun hoofd het kind op te halen." Ze schudde haar hoofd: "Jullie koppige Hollanders" en voegde er aan toe: "Ik zie dat kind al daar buiten op de farm. Ik mag er niet aan denken."

Inderdaad, het gevaar voor infectie was niet denkbeeldig. Ik zou het de moeder wel even vertellen als ze kwam. Inderdaad, daar was ze al, met Riekske's kleertjes, helder gewassen en gestreken. Ze kwam blij naar me toe. "Ik kom Riekske halen, mijn man wacht beneden in de truck met de andere kinderen." Het was



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Wat moeten we voorstaan: insulatie — infiltratie of isolatie?

Syrt Wolters

Nogal dikke woorden voor een gewoon mens, vindt u ook niet? We vangen ze soms op in gesprekken, en lezen ze soms in de krant, maar wat betekenen die woorden eigenlijk? En zijn die woorden dan zo belangrijk, dat we er een keus uit moeten doen om onze houding te bepalen?

Dat kon wel eens zo zijn! Het zou kunnen blijken dat het van levensbelang is voor de Kerk van Christus welke van die drie levenshoudingen aangenomen wordt door de individuele gelovigen.

Dit is niet maar een theoretische vraag, die met het werkelijke leven van elke dag eigenlijk niet veel te maken heeft; integendeel — de keus die we maken, persoonlijk en als gemeenschap van gelovigen, bepaalt de betekenis van de kerk in de wereld.

Laten we die woorden eens op de keper gaan beschouwen. Wat is infiltratie? De ouderen onder ons, die de laatste Wereldoorlog hebben meegemaakt, zullen zich nog wel herinneren de infiltratie van de nationaal socialisten in allerhande organizaties om zodoende op de hoogte te raken met wat er onder het volk gaande was, maar ook om, zo mogelijk ongemerkt, invloed uit te oefenen op het denken van het publiek. Eigenlijk waren die "infiltrerende" mensen een soort "vijfde kolonne," die de gedachtengang van de gemeenschap in een zekere richting moest beinvloeden.

Het *Koenen-Endepolis Woordenboek van de Nederlandse Taal* zegt van "infiltratie": Het geheime doordringen van militaire eenheden in de vijandelijke linies. Een soort spionage dus; een stiekum gedoe.

Wat dunkt u — is dat het kenmerk van de Christelijke kerk in de wereld? Niet waarschijnlijk, vindt u wel? Toch zijn er mensen die zich voor deze keus op de bijbel beroepen! Men beroept zich op het woord van de Here Jezus in de Bergrede: Gij zijt het zout der aarde ...! Zie je wel, zegt men! Zout werkt ook stiekum — onzichtbaar. Als het eenmaal opgelost is vindt men er niets van terug. Je kunt het alleen maar proeven. En dat is toch de hoofdzaak, is het niet?

Het klopt ook niet erg met wat Jezus er direct op laat volgen: "Gij zijt het licht der wereld; een stad op een berg kan niet verborgen blijven." Dat klinkt heel anders dan "stiekum" te werk gaan.

Zou het niet zo zijn, dat Jezus bedoelt hoe wij als enkele personen en als gemeenschap der heiligen bezig moeten zijn?

Als eerzame burgers gaan de meeste Christenen dagelijks naar hun werk: ze komen met allerhande mensen in aanraking en het duurt niet lang of ze beinvloeden, haast ongemerkt, de gedachtengang van hun medewerkers. Er gaat iets van hen uit. Niets stiekums, maar zo zijn ze nu eenmaal; ze dwingen respect af. Dat is, natuurlijk, als deze Christenen werkelijk in praktijk brengen wat ze zeggen te geloven en belijden: Dat je God moet liefhebben boven alles en je naaste als je zelf. Dat gaat niet ongemerkt aan je omgeving voorbij. Op die manier zijn ze het zout der aarde. Zo, zonder zedepreken, zijn ze een voorbeeld door hun houding en hun gedrag. Op die manier hebben de Christenen een heilzame, genezende invloed op de gemeenschap.

Als de mensen om je heen zich gaan afvragen wat voor mensen dat eigenlijk zijn, dan zouden ze tot de conclusie komen, dat die "eenlingen" helemaal niet op zichzelf staan, maar dat ze allemaal behoren tot een "geloofsgemeenschap," die er een eigen "code" van levensgedrag op na houden. In die gemeenschap van gelovigen vinden we die eenlingen saamgebundeld in een machtige eenheid die tot dingen in staat is, waarvan een gewoon mens moet zeggen dat ze onmogelijk zijn. Dat komt omdat die "gemeenschap der heiligen" de alles veroverende kracht van de Heilige Geest heeft. Daar staat niets voor!

Dit is natuurlijk alleen maar zo, als het "zout van de eenlingen" niet haar kracht verloren heeft en daarvoor "smakeloos" of "krachteloos" geworden is. Er moet harmonie zijn tussen de levenshouding van de eenlingen en de levenshouding van de gemeenschap. Als die harmonie er niet (meer) is, dan is het zout smakeloos geworden en is die gemeenschap van geen nut meer. Het wordt vertrapt en onder de voet gelopen.

Zo is er al veel, onder de naam van persoonlijke vrijheid, schade gedaan aan de doorwerkende kracht van het evangelie in het publieke leven. Kijk maar eens om u heen: wat is er van die gemeenschappelijke saamhorigheid onder de gelovigen overgebleven? Waar is de specifieke Christelijke gedachtengang in de wereld? De schrijver Harry Blamires zegt in zijn boek *The Christian Mind:* Die Christelijke geest is er niet meer. Er is geen Christelijke gedachtengang, waarin we ons vertrouwd voelen. Er zijn geen vertrouwde Christelijke "klanken" meer, die ons de weg wijzen in het gewirwar van het moderne leven. (Vrij vertaald).

Als eenlingen hebben we zo onze eigen meningen en voorkeur, vaak bepaald door ons eigen "logisch" denken, en niet door het geloof in Jezus als de Enige Machthebber in hemel en op aarde. En, natuurlijk, als er zoveel meningen zijn als er "enkelingen" zijn, dan is een harmonie onder de gemeenschap van Christenen absoluut onmogelijk.

De volgende keer iets over dat andere dikke woord: INSULATIE.

Syrt Wolters is kapper in Victoria, British Columbia.

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zaterdag en hij was vrij van de fabriek waar hij werkte, begreep ik.

"Maar de dokter heeft Riekske nog niet ontslagen," zei ik: "Het is veel beter dat hij nog een tijdje blijft."

De moeder verstrakte opeens: "Nee, wij kunnen voor onze jongen zorgen. Hij gaat mee." Ineens dacht ik aan het verpleeggeld. "Luister eens, als u zich bezorgd maakt over de onkosten van het ziekenhuis, uw man werkt op de fabriek en die betaalt de verzekering en de verzekering dekt alle onkosten." Inplaats van opgelucht te kijken, keek ze mij ernstig aan: "Wij geloven niet in verzekeringen. Onze kinderen zijn onze verantwoording."

"Ja, alles goed en wel, maar Riekske moet speciale voeding hebben," begon ik.

"Wij hebben verse geitenmelk en honing in overvloed; ik bak het brood en maak kaas; onze kinderen kunnen zoveel eten als ze willen." Ze zei het kalm en zelfbewust.

"Ja, maar er is gevaar voor infectie als zijn verband vuil wordt ....

"Mijn man was in Holland bij een begrafenis-ondernemer; hij legde alle mensen af." Ze keek mij triomfantelijk aan. Kennelijk was ze trots op haar man. "Riekske is niet dood en als alles goed gaat hoeft er ook geen infectie bij te komen." Ze knikte: "Mijn man zal er voor zorgen. Hij kan alles, u moest eens zien wat een mooie keukenkastjes hij voor me heeft getimmerd." Ze straalde als het ware. Wie kon tegen die man en die vrouw op?

"In elk geval moet u wachten tot de dokter hem ontslaat" zei ik, in het vaste geloof dat de dokter er nooit in zou toestemmen om Riekske te laten gaan. "Belt u hem dan even?" vroeg ze lief. "Stapelgek," mopperde de hoofdzuster, toen ik haar fluisterend uitlegde dat deze mensen zich vast hadden voorgenomen om Riekske mee naar huis te nemen.

De dokter luisterde naar mijn verhaal; ik hoorde hem grinniken door de telefoon. "Ja, zo zijn die Hollanders," zei hij kalmpjes. "Bedoelt u dat u hem laat gaan? En de kans op infectie dan?" Ik kon mijn oren niet geloven. Hij zou Riekske dus aan het gevaar van infectie blootstellen. "Het moet wel, nursey. Dit is een vrij land waar ouders nog rechten hebben over hun kinderen. Maar als er infectie bij komt sleep ik ze voor het gerecht, daar kunt u op rekenen. Vertel ze dat maar."

Ik vond het onnodig om dit te herhalen. "Dokter komt direct. We gaan Riekske's verband even verwisselen, en als alles goed is mag hij misschien naar huis." Ik wilde het nog niet definitief maken. Ik hoopte alsnog de dokter om te praten om Riekske te laten blijven. Misschien als hij zelf met de moeder praatte. Het was toch te gek om het kind aan gevaren bloot te stellen om der wille van de familietrots. Ik was er zeker van dat ik de dokter er van zou kunnen overtuigen en ik niet alleen, de hoofdzuster had ook één en ander te zeggen en keek al strijdvaardig uit naar zijn bezoek.

Hij kwam opgewekt fluitend de gang op wandelen. "Zo, moeder, wat hoor ik daar? Hebt u Riekske gezien in de speelzaal? Hij probeerde mij van de sokken te rijden." Hij lachte vrolijk naar haar. "U meent het toch niet, dat u hem mee wilt nemen? Laat hem maar rustig hier. Hij amuseert zich kostelijk in de speelzaal met de andere kinderen. En ofwel hij leert Engels of de andere lieverdjes leren Hollands, want hij praat er lustig op los."

De moeder had zwijgend geluisterd naar zijn verhaal, dat ze niet helemaal kon volgen. Ze was nog niet gewend om Engels te spreken, en zelfs te verstaan, vooral niet als ze zo vlug praatten als de dokter, volgens haar, deed. "Ik kom Riekske halen," zei ze alleen maar. "U hebt gezegd een paar dagen, en een paar is twee." Ze keek dokter ernstig ondervragend aan. Hij krabde eens achter zijn oren, dan keerde hij zich tot mij: "Geef Riekske een injectie, dan maken we dat verband open en zullen zien hoe het er uit ziet."

"Onverantwoordelijk," mompelde mijn hoofdzuster achter me. De moeder zei weer vastbesloten: "Ik neem Riekske mee naar huis, mijn man wacht beneden in de auto."

In de speelzaal raasde Riekske rond met zijn fietsje: "Opzij ..." gillend, als een kind in zijn weg liep. Ik bleef voor hem staan. Hij stopte ineens en keek blij naar me, terwijl hij met een zwaai van zijn driewielertje afstapte. "Ga ik naar huis?" Hij danste blij naast me voort. "Ik wist het toch, ik wist het toch, vader had het beloofd vorige avond."

Ik nam hem mee in de verbandkamer en gaf hem een injectie, die hij zonder geluid aanvaardde. Hij babbelde aan een stuk door over zijn broertjes en zusjes. Wat zou het een teleurstelling zijn, als hij eens niet naar huis kon gaan, als de wonden op zijn rug te diep bleken. Langzaam rolde ik het verband af toen de dokter binnen kwam. Hij schudde zijn hoofd: "Jullie Hollanders zijn niet te beredeneren. Ik kon het alleen maar beamen en zweeg, terwijl ik doorging het verband af te rollen. Hij was bekend als een plaaggeest, en hij deed zijn reputatie eer aan. "Het ergste is, dat zo gauw dat jong thuis is ze dan het verband er af halen en er spinnerag of koemest op doen. Ik ken dat." "Dat nooit," zei ik grimmig. "Zoiets heb ik nog nooit gehoord." "Ik wel. Maar als er dan infectie bij komt maak ik er een strafzaak van." "Er komt geen infectie bij," was mijn enige antwoord. Riekske zat braaf stil terwijl ik het laatste verband er af haalde. Ineens vloog hij op: "Oh ... nee ... het doet pijn." Nu er lucht bij kwam was de open wond pijnlijk, de injectie werkte nog niet. In zijn wanhoop beet hij in mijn arm. Ik streek het kind over zijn gezicht en keek boos naar de dokter: "Waarom laat u hem gaan?"

(Wordt vervolgd)

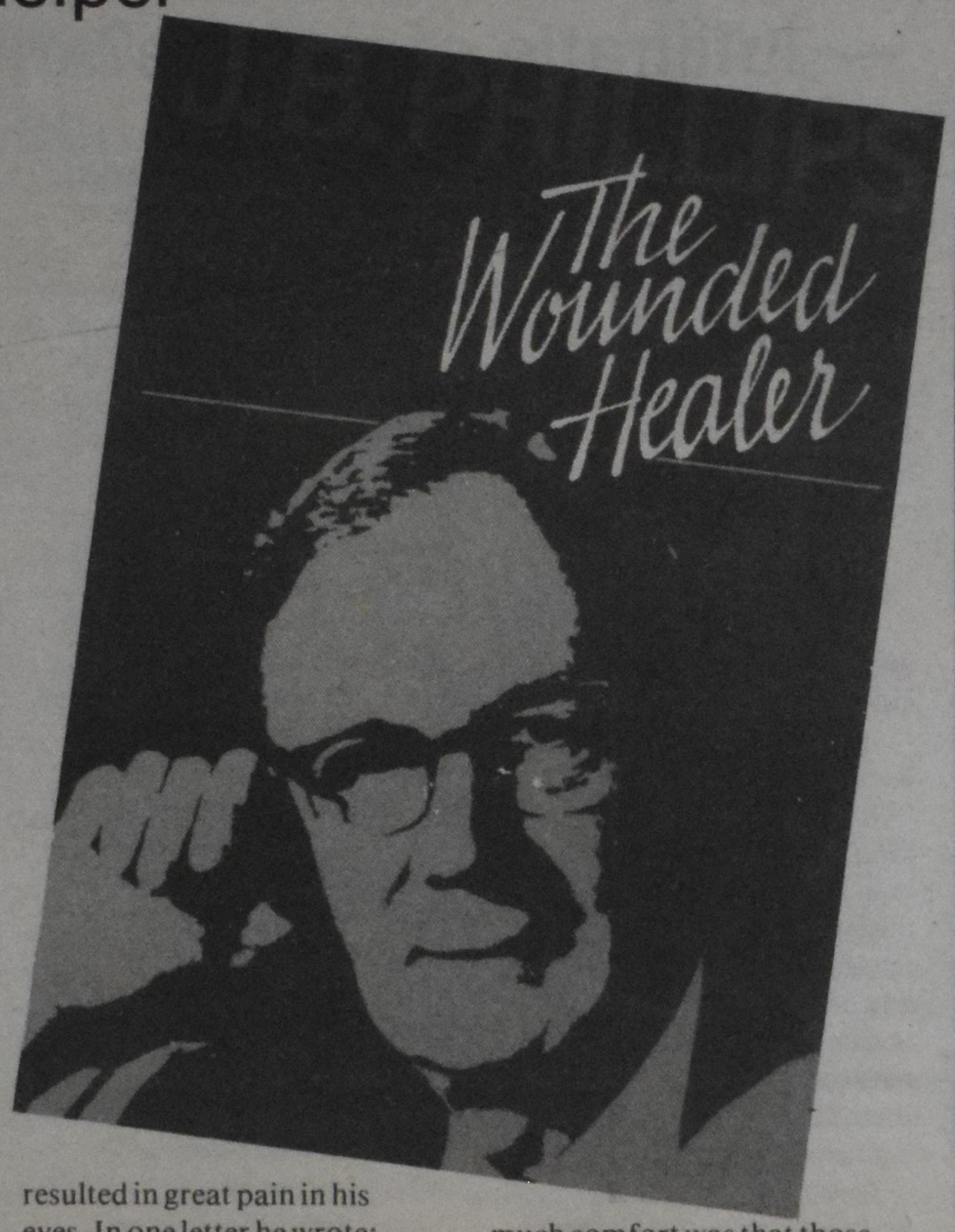
Lini Grol schrijft engelse en hollandse verhalen. Ze is ook bedreven in knipselkunst en woont in Fonthill, Ontario.

Books/Meditation

Robert VanderVennen, page editor

Personal story

The hurting helper



J.B. Phillips: The Wounded Healer, by Vera Phillips and Edwin Robertson. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1984. Paperback, 110 pages. $5.95 U.S. Reviewed by Robert VanderVennen, Toronto, Ontario.

This book is about the man of God whose words brought comfort and hope to many people but not to himself, though he desperately needed it.

J.B. Phillips is widely known for his fresh translation of the Bible, especially New Testament portions under the title *Letters to Young Churches,* for his book *Your God Is Too Small* and a number of other books. He was an evangelical parish pastor in the Church of England from 1929-1955, after which, until his death in 1982, he worked entirely at writing, speaking and broadcasting. The book is written by his wife and a close friend.

Phillips' books sold millions of copies, and his speaking and broadcasting reached millions more. This brought him a great many letters from people thanking him for the blessing he had brought them, and often asking for help in their need. He answered all letters personally with patience, sensitivity, insight, humility and wit. This correspondence was itself a vast pastoral ministry.

"Those who wrote," say the authors of this book, "knew nothing of his internal struggles, but perhaps they sensed that this man had wrestled with the problems that beset so many people." Indeed he had. For all the 50 years of his ministry Phillips suffered from dark thoughts and mental pain, from anxiety, depression and psychological disturbance. His life was a desperate struggle with forms of anxiety, inability to relax, and tension that resulted in great pain in his eyes. In one letter he wrote:

I can with difficulty endure the days but I frankly dread the nights. The second part of almost every night of my life is shot through with such mental pain, fear and horror that I frequently have to wake myself up in order to restore some sort of balance. If I don't manage to do that it quite often takes me three or four hours after waking to recover anything like a normal attitude towards life.

Half of the book consists of parts of letters written to Phillips and his replies. I found these to be fascinating and very moving. The grace of God is very evident in Phillips' life even though God did not give him peace of mind. His strong faith never wavered and he seemed able to bring peace and comfort to others in spite of his own torment, but God did not give him the blessing of the peace his own words gave others. Yet sometimes he was able to receive help from others. An idea that gave him much comfort was that those who suffer share in the sufferings of Christ. The authors conclude by telling us:

Ultimately he triumphed, retaining his faith and his sense of humour. As soon as someone turned to him in need, he forgot his own distress and gave help at once. Depressed he often was, but not in despair. If frequently he wondered "what God was up to," and failed to find any meaning in the suffering, he nevertheless believed in God, and knew that His Almighty Father had a purpose, even though he could not always discern it, and that that purpose was good.

To the end of his life he continued to write letters of comfort and counsel, and to urge his readers, as he constantly reminded himself, to hold on to faith through all things.

I found this book not to be a downer, as it could have been, but to be a work that strengthens and inspires.

Friends of God

Wayne Brouwer

Power

"But you will receive power when the Holy Spirit comes on you ..." **(Acts 1:8a)**

Power is such a fleeting thing. Sir Arthur Pinero once exclaimed: "How many 'coming men' one has known! Where on earth do they all go to?"

The comic figure of Herod as portrayed in the rock opera *Jesus Christ, Superstar* plays on our typical understanding of power. "Turn my water into wine!" he cries. "Walk across my swimming pool," Jesus, if you are really "power"ful! And when Jesus silently refuses to prostitute the power of God in a gawdy sideshow, He is ridiculed as a fraud.

Still, the message of the Bible is one about power. Jesus' final declaration on the closing page of Matthew's gospel is one of conscious kingly authority. (Matt. 28:18) And power is certainly a recurring theme of the book of Acts.

But the power of the church is so different from what the world (and often we ourselves) understands by the term, that the temptation exists to minimize, deny or even exchange Jesus' promise for a political settlement in our times. The "politics" of power grab our imaginations and our debates so that we count a vote of 51 per cent in consistory, congregation, classis or synod as an ecclesiastical victory. One cannot help being reminded of the legendary story of the medieval church, as theologian Thomas Aquinas was given a grand tour of Vatican holdings by Pope Innocent IV. Proud of the power of the church which boasted such rich splendour in paintings and artifacts, the Pope declared that its leadership no longer had to say: "Silver and gold have I none." (see Acts 3:6)

"Truly spoken, my Lord," the "Angelic Doctor" is supposed to have replied. "But neither are we any longer able to say to the lame, 'Rise up and walk!' "

It is only when "power" and "Holy Spirit" are seen again in tandem that the church will find its participation in the authority of Christ. Politics or riches or fame or might have little to do with that power. Rather, as one surveys the New Testament, one finds that this power is one of **Presence, Purpose and Propulsion.**

The church is the living temple of God on earth, and in it He dwells in the person of the Holy Spirit. (1 Corinthians 3:16) Without the presence of God, the church becomes an empty shell. The power of a family which transforms a house into a home is the power of God which changes a collection of people, ideas and service structures into the body of Christ on earth.

This organism, filled with the presence of God, grows in the power of purpose as the great counsellor/teacher of John 14 completes in the common mind of God's people, the ends toward which all of God's actions and words throughout history have been focused. It is the Holy Spirit which gives life to the Word, making the prophetic voice of the church, seemingly foolish in its feeble vocalizations (1 Corinthians 1:21), the resounding echo of eternity which opens and closes the portals of heaven and the gates of hell.

And the presence of the Holy Spirit, giving purpose to the church, sends the people of God out into the world with the propulsion of love. For, in the final analysis, there is no greater source of power than love, and all of our petty power plays pale in the face of the one great power play of love Himself:

"God is love ...." (1 John 4:8)

"God so loved the world ...." (John 3:16)

"We love because He first loved us ...." (1 John 4:19)

Wayne Brouwer is pastor of First Christian Reformed Church in London, Ontario.

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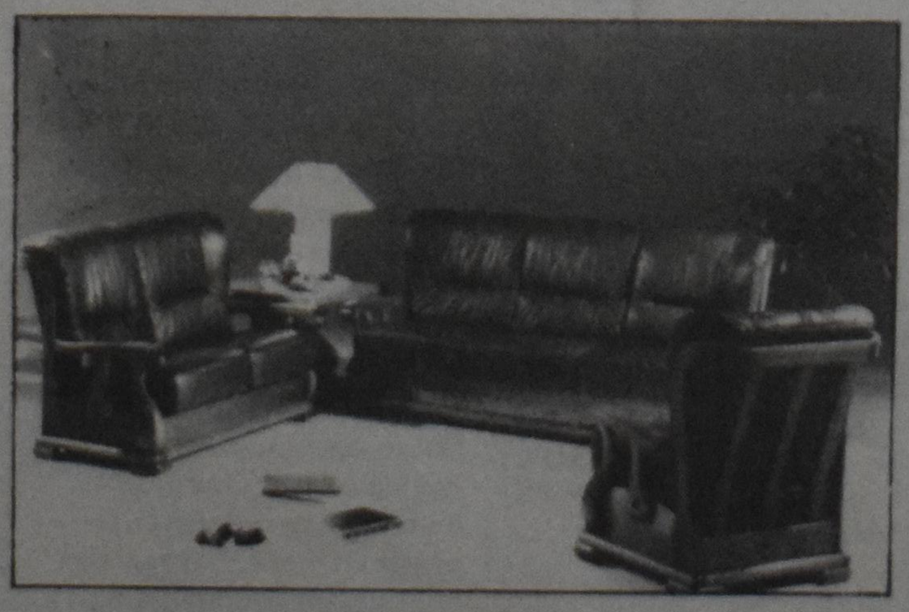

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